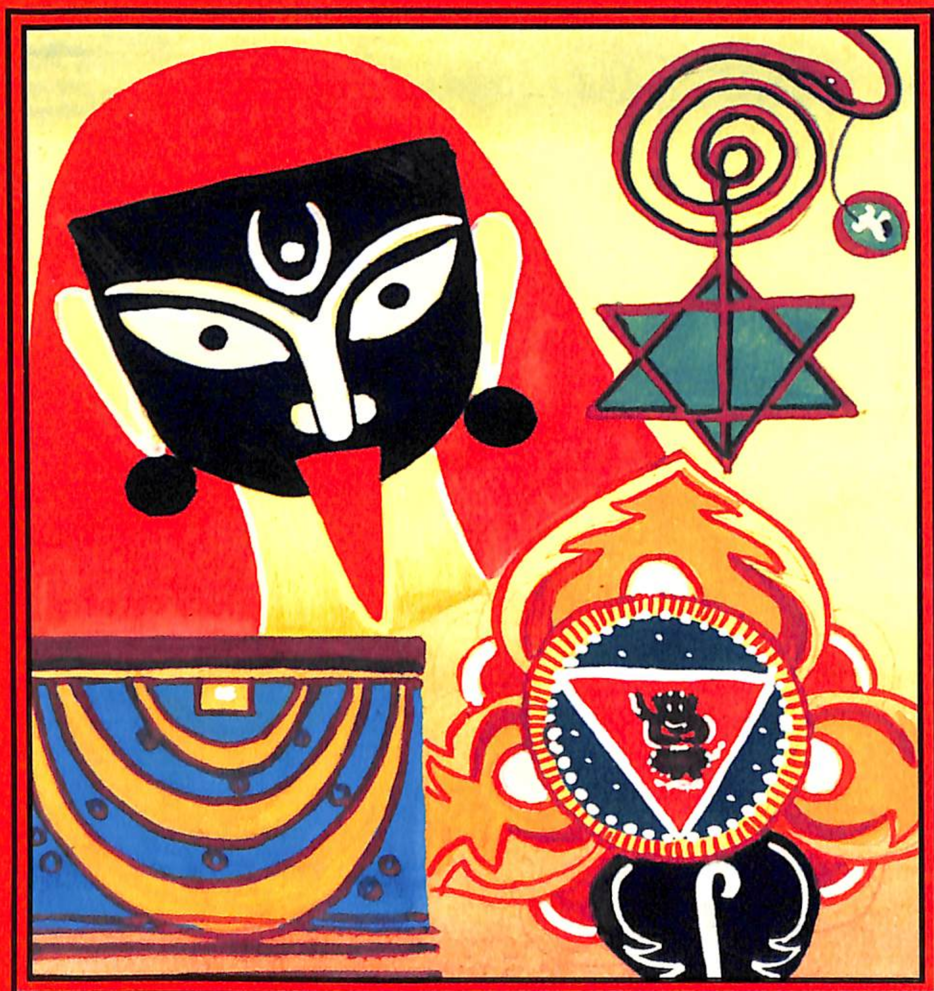
The ĀGAMA ENCYCLOPAEDIA

Volume II

Śaiva and Śākta Āgamas



Prof. S.K. Ramachandra Rao

THE ĀGAMA ENCYCLOPAEDIA

Prof. S.K. Ramachandra Rao

II

SRI SATGURU
PUBLICATIONS

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Further, Indian temples are to be considered only in the general framework of temple culture, which include not only religious and philosophical aspects but social, aesthetic and economic aspects also.

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Introduction

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The volume deals with the general problems relating to the idea of Āgama and the broad details of the tradition that is known after Āgama. In the historical perspective Āgamic tradition and the Vedic tradition were initially distinguished, but later the two fused. The circumstances that favoured the separation and integration have been explained. The role that Tantra played in crystallizing the Āgama tradition has been elaborately explained and illustrated. And more importantly the volumes deal almost exclusively with the essential details of temple-culture in India Without an adequate appreciation of this context, other aspects of Āgama cannot become meaningful. In one of the appendices, a fairly exhaustive account of Tantra has been given, for this has provided the major dimension to the Āgama, especially of the Śãkta pursuation.

The volumes which were originally published in the period 1989-1994 by the Kalpatharu Research Academy, Bangalore are being reprinted now, and I am grateful to my friend Shri Sunil Gupta of the Indian Books Centre, Delhi for publishing a revised edition of the volumes.

Bangalore
June, 2004

S.K. Ramachandra Rao

Chapter I

SECTARIAN DEVELOPMENTS

(Śaiva and Vaiṣṇava)

(1)

India is well known for its spirit of religious tolerance, and this has been the case since the dawn of recorded history. The kings who have ruled this land as well as the people who have lived here have always exemplified the principle of peaceful co-existence of religious ideologies and practices. Every state in the country presents a happy mosaic of all the religions and cults that are prevalent in the country and elsewhere. Strife on account of bigotry, fanaticism and discrimination in the name of religion has been rare and unusual. Accommodation with a respect for the viewpoints of others has always been held out as a virtue, especially in social and religious matters.

The history of the land has partly been responsible for this desirable detail in the inclinations of the people. The royal dynasties that have held sway over the fortunes of the several regions, have in most cases taken care not to espouse the cause of any one religion at the expense of others; and they have never been guilty of suppressing a religious doctrine or custom, however inimical to their

own. While expressing devotion to their own faith either by making endowments on a shrine already existing or by sponsoring a new shrine, they simultaneously encouraged other faiths. And it often happened in royal house-holds that the king's personal preference was for one faith while the queen's was for another, without however disturbing domestic peace and harmony. It was quite common for the son to follow one religion in his private life while his father did another, and this would not be taken amiss either by the parties themselves or by the people.

It is difficult, therefore, to ascertain the personal religious inclinations or convictions of a ruler or chieftain by the shrines that he sponsored or supported. This has been so from the earliest of times. Consider the case of the great monarch Aśoka himself. Discounting the stories of his conversion to Buddhism (for which there is hardly any historical evidence), he not only supported the cause of Buddhist religion, but made endowments to the Jaina and Ajivika sects. His inscriptions refer to his concern for the sramana as well as the brāhmaṇa groups. Likewise, Kaniṣka and Harśa-vardhana patronized all religious sects, including the folk cults.

In Karnataka, to take an illustrative example of the states, the Sātāvahana kings (first three centuries A.D.) were Śaivas, but they built many Buddhist shrines (like the Tārā-Bhagavatī temple in Baḷḷigāme) and monuments (like the stūpas near Kolhāpur). Likewise, the Kadaṁbas, who were by preference devotees of Śiva, adored also Viṣṇu and Jina, and their capital Banavāsi was a great centre of Buddhism. The Kadaṁba rulers were avid followers of the Vedic religion, but Kākutstha-Varma (425-445 A.D.) Bestowed land grants on the Jaina ascetic Śruta-kīrti. Mṛgeśa-varma (470-488 A.D.) gave grants for

Jaina shrines and Ravi-varma (500-538 A.D.) built a Jinālaya at Palasikā (Halasī) in Belgaum district. The Gaṅgas of Talakāḍu were Jainas, but many temples to Siva and Viṣnu were built by them. The Bādami Calūkyan ruler Maṅgaḷīśa is renowned for the excellent rock-cut shrine for Viṣṇu ('Viṣṇu-gṛha') which he got excavated in 578 A.D., but he was a zealous devotee of Śiva (Mahākuṭeśvara). His predecessor, Kṛrti-varma I, (elder brother) had been a devotee of Viṣṇu, and had conceived this shrine.

The Ālupa rulers of Tuḷunāḍu (about 660 A.D.) were mainly Śaivas and a few of them were Jainas; but they built shrines for Viṣṇu and Śakti also, and encouraged the Nātha-siddha cult. Hoysaḷa monarch, Biṭṭiga-Viṣṇuvardhana (1108-1152), who built the famous Keśava temple at Belūr, was in personal life a Jaina (the story of his conversion to Śrīvaiṣṇava faith by Rāmānuja is without foundation), and built many basad is also. The Kalyāna Cāḷukyan ruler, Vikramāditya VI (1076-1127), was a zealour devotee of Śiva, but endowed munificently to the Buddhist vıhāra at Ḍaṁbaḷa and the temple to Tārā-Bhagavatī. The splendid temple to Śiva at Jalasaṅgavi (in ruins now), built by him, contains most impressive sculptural representations of Viṣṇu. The celebrated Vijayanagar monarch Kṛiṣṇadeva-rāya (1509-1530) was a Vaiṣṇava in his personal predilections, but has made rich endowments to the Śiva temples at Kāḷahasti, Kāñcīpuram and other places.

This is true of almost every other state in the country. Royal patronage ignored sectarian differences, and respected religious devotion in whatever form and to whichever divinity.

In more recent times, the rulers of the states and principalities promoted the cause of alien creeds also, like-Islam, Christianity, Zoroastrianism and Judaism, which had entered into the country's commonwealth of religions.

This policy of not only religious tolerance but active encouragement of all religions was followed by all the ruling dynasties and their feudatories in the several regions of the country. This was in view of the fact that the population, although always divided among diverse religious denominations, managed to live amicably. Religious beliefs and practices were relevant within households and sectarian communities, but the social, political and economic life of the people transcended these confines. People had the wisdom to recognise that all religions were different approaches to the same Godhead (who is one and undivided), and to treat religions other than theirs with as much respect as they bestowed on their own. The rulers and other administrators realized that their subjects who would be happy if all religions were uniformly encouraged and supported. But then, it was not merely as a calculated expedient that this was done. The spirit of religious tolerance permeated the entire social fabric, among all classes of people and at all levels. There are numerous inscriptions and other literary records that eloquently pronounce the oneness of the Godhead and the equal merit of all religions that approach this one God.

A splendid example of this outlook is this verse in an inscription assigned to 642 A.D.:

यो विश्वं वेदवेद्यं जननजलनिधेर्भागिनः पारदृश्वा।
पौर्यापर्याविरुद्धं वचनमनुपमं निष्कलंकं यदियम्।

तं वन्दे साधुवन्द्यं सकलगुणनिधिं ध्वस्तदोषं द्विषन्तम्।
बुद्धं वा वर्धमानं शतदलनिलयं वा केशवं वा शिवं वा॥

The verse makes obesience to that principle, free from all defects, full of all merit and whose doctrine is imcomparably pure and elevating, whether it be Buddha, Vardhamāna (Jina), Brahmā, Visṇu, or Śiva.

Another example is from an inscription of the Hoysaḷa period in Belūr in Karnataka:

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनः।
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः।
अर्हन्नित्यथ जैनशासनरता कर्मेति मीमांसकाः।
सोऽयं वो विदधातु वांछितफलं त्रैलौक्यनाथो विभुः॥

"May he, the lord of the three worlds the all powerful God, bestow on all of you the fulfillment of all desires, that one God whom the Śaivites worship as Śiva, the Vedāntins regard as Brahman, the Buddhists adore as the Buddha, the Naiyāyikas conceptualise as the Maker, the Jainas worship as Jina (Arhat) and the Mīmāmsakas speak of as karma".

Still another example is from an inscription dated 1151 A.D. from Kaidāḷa (Tumkur district), also in Karnataka:

जयन्ति यस्यावदातोऽपि भारती।
विभूतयस्तिर्थकृतोऽपि नैह्निते
शिवाय धात्रे सुगताय विष्णावे।
जिनाय तस्मै सकलात्मने नमः॥

Here also, obeisance is paid to the one principle, which is all comprehending, and which manifests itself as Śiva, Brahmā, Sugata (Buddha), Viṣṇu and Jina.

Kokkalla-māharāja while causing the praśasti of Nagara to be inscribed began with a prayer to the all-comprehensive eternal God who is described variously as Śiva, Brahmā, Buddha, Jina and Vāmana (Viṣṇu) (cf. Epigraphica Indica, 149-150):

यं वेदान्तविदो वदन्ति मनसः संकल्पभूतं शिवम्।
ब्रह्मैकं परमक्षरं तमजरं तंश्वामरं तद्विदुः।
अन्ये तं शिवमेव बुद्धममलं त्वन्ये जिनं वामनम्।
तस्मै सर्वमयैक्यकारणपते सर्वाय नित्याय नमः॥

Broadly, however, the country has witnessed the growth of four religious sects (called samayas) with their own practices and customs and doctrines: Jainism, Buddhism, Śaivism (with its divisions Śaiva, Pāśupata and Kāpālika) and Vaiṣṇavism.

बौद्धं चाप्यार्हतं चैव शैवं पाशुपतं तथा।
कापालं पांचरात्रंच षडेते समयाः स्मृताः॥

(*Virāgama*, 1, 77)

बौद्धं चैवार्हतं चैव पांचरात्रं च शैवकम्।
समयं चतुर्विधं स्यात्तु तत्तद्भेदमनेकधा।

(*Acintyāgama*, 40, 5-6)

And many kings of the dynasties that have ruled in various regions of the country have proudly claimed in their inscriptions to be "supporters of four observances and doctrines" ("catus-samaya-samuddharana"), Temples to Śiva, Viṣṇu, Jina and Buddha were often constructed together in several states, as for instance, in Kaḍiyūr in Karnataka ("catus-samaya-devatā-nilaya" as an inscription dated 929 A.D. informs us (Epigraphica India, Vol. 13, p. 329). Sometimes, Brahmā, the creator, is also provided a

shrine for himself, as in Puṣkara in the northern region and Baḷḷigāme in the South (inscription dated 1129, "Hari-Hara-Kamalāsana-Vītarāga-Baud-dhalayaṅgaḷ"). It is interesting that the Baḷḷigāme inscription speaks of these five doctrines as the "five streams irrigating the earth" ("vasundharegeseva pañca-śaradantire") or socio-religious organisations or communities. An earlier inscription (dated 1022) found at Belūr, Karnataka, of Jayasimha, refers to a temple for three divinities (traipuruśa, viz. Brahmā, Viṣṇu and Śiva) built by Akkadevī, but the inscription mentions that she practised the rituals of Jina, Buddha, Ananta (viz. Viṣṇu) and Rudra (viz. Siva). The Ṣikāripura inscription of 1048 A.D. mentions that an officer, Nāga-varma, built four shrines, one each to Jina, Viṣṇu, Śiva and Muni (Viz. Śākyamuni or Buddha).

Of these persuations, Jainism and Buddhism were movements that originated in northern India and arrived in the South during the centuries prior to the Christian era, as a result of some adventitious historical circumstances and occurrences. Indeed, they did not originate as distinct creeds, but only as divisions of the mainstream; it is several centuries later that they assumed distinct postures. The cults of Śiva and Viṣṇu were not movements like Jainism and Buddhism, but were more or less indigenous to the population here. Whatever their origin, they spread among the people imperceptibly and widely along with the folk ideology in times more ancient than recorded history. The worship of Śiva and Viṣṇu, sometimes along with Brahmā, by people at large is as old as the folklore and myths that provided material for the purānas.

Brahmā as self-born (svayaṁ-bhu) and creator of the world, Viṣṇu as the preserver of the world, and Śiva as

the destroyer (at the time of universal dissolution or pralaya) constitute the 'trinity' (traipuruśa) or three aspects of the Godhead, that appear to have been adored in the country during the early historic period. Later, the worship of Brahmā became obsolete, and the other two divinities came to have their own wide-spread cults, which have continued till our own day. But Brahmā appears to have continued to receive worship till about the 9th century. We have an inscription dated 866 A.D. which begins with a verse adoring all three deities (Epigraphica India, Vol.6, p. 102):

During the period of the early Cāḷukyas (of Bādāmi), it was usual for the temple to have three cells (tri-kūṭacala) to accommodate the three divinities, Brahmā, Viṣṇu and Śiva, collectively called 'tri-puruśa' ('traipuruśa' or 'trayī-puruśa').

Several inscriptions contain reverential references to all three gods together. For instance, the 'praśasti' of the Nepali monarch Siddhi-nṛsiṁha-malla (son of Harihara-siṁha) in the medieval times, begins with this verse:

ब्रह्मत्वे सृजते विश्वं स्थितौ पालयते हरिः।
रुद्ररूपाय कल्पान्ते नमस्तुभ्यं त्रिमूर्तयो॥

Obesience is paid here to the three forms of the same god, who as Brahmā creates the world, as Viṣṇu preserves the world and as Śiva destroys at the end of the aeon (cf. Inscriptions of Nepal, p. 23-26).

The stone-inscription in Śiva's temple in Madha-pura has this verse in a similar vein:

सर्गस्थितिलयहेतोर्विश्वस्य ब्रह्मविष्णुरुद्राणाम्।
मूर्तित्रयं प्रदधते संसारभिदे नमो विभवे॥

The famous rock-cut shrine dedicated to Viṣṇu ('Viṣṇu-gṛha') at Bādāmi (Cave 3), constructed or completed by the Cāḷukyan ruler Maṇgaḷīśa in 578 A.D. is actually a shrine for all three divinities; Viṣṇu is the central deity and he is flanked by Brahmā on the right and Śiva on the left. The Vijayeśvara temple (now known as Jaṁbuliṅga temple), built by the king of the same dynasty, Vijayāditya (696-733), in memory of his mother Vinayavatī, in Bādāmi was again a 'trai-puruśa' shrine; the pillar inscription in the temple mentions that all the three deities were installed there. The Konti-guḍi and the Huccap-payya-maṭha (gudi) in Aihoḷe are Śiva shrines, but Śiva as the central deity is flanked by Viṣṇu on the right and Brahmā on the left. The Trikūṭeśvara temple at Gadag, built during the days of the Cāḷukyas of Kalyāṇa, has three lingas representing Brahmā, Śiva and Viṣṇu. The Tryaṁbakeśvara temple complex at Aihoḷe and the

Banasaṅkarī temple at Aṇṇigeri are likewise for all three deities.

The practice of building 'trai-puruśa' temples seems to have died out after the eighth century, Brahmā having ceased to receive independent adoration from the people. There seems to have been many shrines conjointly dedicated to Śiva and Viṣṇu. An inscription of the eleventh century found in Devpād village (Rājśāhi in Bengal) speaks of a temple of this sort dedicated to Pradyumneśvara:

लक्ष्मीवल्लभ-शैलजादयितयोरद्वैतलीलगृहम्।
प्रद्युम्नेश्वर-शब्दलांछनमधिष्ठानं नमुस्कुर्महे।
यत्रालिगंमभंग-कातरतया स्थित्वान्तरे कान्तयो-
र्देवीभ्यां कथमप्यभिन्नतनुता शिल्पेऽन्तरायः कृतः॥

This temple which has been described as 'advaita-līlāgrha' was built by Vijaya-sena.

Śiva and Viṣṇu shrines began to be separately constructed, although the composite icon of Hari-Hara (or Śaṅkara-Nārāyaṇa) came into vogue. A separate shrine to this composite deity was built in 1223 by Polāḷva, (a minister of the Hoysaḷa king, Narasiṁha II), in Harihara (Citradurga district, Karnataka). There is another shrine in Koḍagi-Śhankaranārāyaṇa (in Tuḷunāḍu) built in the thirteenth century (where worship is offered to a pair of lingas instead of to a composite deity). There are several other shrines in Tuḷunādu in Karnataka to the composite deity, like those at Pāṇḍeśvara, Bārkūru, Koḍavūru and Nandāvara. They are structures which are later than the fifteenth century. But it is more usual for Śiva and Viṣṇu shrines to occur independently. The reason is the branching out of the Śaiva and Vaiṣṇava creeds as exclusive and distinct cults, with their own Āgamas prescribing characteristic customs and practices, philosophies and orientations.

The crystallisation of the cults was facilitated by the emergence and prevalence of 'āgamas' around the seventh and eighth centuries. The 'āgamas' are definitive and prescriptive texts in Sanskrit, dealing mainly with worship in temples, but dealing also with worship at home and general conduct. When temples came into being, and became popular among the people, the need was felt for priests to discharge the role of worshippers on behalf of the people or as mediators between the divine being and man. There was now also a class of professional temple-priests who sought to fill this role, and it is for their benefit and guidance that the āgamas came to be prepared. It is

probable that the bulk of the āgamas were composed during the Pallava and early Coḷa periods in the Tamil country.

The division of the āgamas was mainly according to the divinity installed and worshipped in the temple. Thus we have different sets of āgamas relating to Śiva (Śaivāgamas) and to Viṣṇu (Vaiṣṇavāgamas). There were also āgama texts, belonging to earlier periods, dealing with the worship of Jina and Buddha. The latter became important when the Māhāyāna sects arose and flourished. The Jaina-āgamas were meant not only to prescribe worship rituals for the tīrthaṅikaras (Jinas), but for their attendant yakṣas and yakṣiṇīs. The Bauddha-āgamas (forming part of Vajrayāna-tantras) concerned themselves with the methods and details of worship of the Bodhisattvas (like Avalokiteśvara) and folk deities (like Hārīti).

It is curious that the early references to temples and temple-worship do not include the worship of Śakti or mother goddess. But there can hardly be any doubt that this was prevalent among the people from time immemorial. There must have been folk-shrines to the village-goddesses, but they could not have compared favourably with the rock-cut or structural temples that came to be constructed because of royal patronage. Among deities worshipped in formal temples, goddesses came to be included only at a later stage. The Sātavāhana inscriptions (for instance, the Nānāghaṭ inscription of Nāganikā, queen of Sātakarṇi II, 184-125 B.C.) mention only male deities (Indra, Saṅkarśaṇa, Vāsudeva, the guardians of quarters, the god of death, the god of wealth, etc.). But Hāla's *Gāthā-saptaśatī*, belonging to a slightly later date but composed

during the reign of the Sātavāhanas, begins with an invocation to Śiva (Paśupati), husband of Gaurī.

पसुवइणो रोसारुणपडिमासंकांत गोरिमुहअन्दं।
गहिअग्धपंकअं विअ संझासलिलांजलिं णमह॥

ईपशुपते रोषारुणप्रतिमासंक्रान्तगौरीमुखचन्द्रम्।
गृहीतार्धपंकजमिव सन्ध्यासलिलांजलिं नमता॥उ

(1.1)

The earliest monumental shrine to a goddess in South India was also erected during the Sātavāhana period: the shrine to Tārā-bhagavatī at Baḷḷigāme. The recognition of mother-goddesses as worthy of formal and structural temples, and customary and elaborate worship was probably due to the influence of the Māhāyāna variety of Buddhism, which conceptualized the power of Buddha, the enlightenment and the mission of the Bodhisattvas in terms of female divinities. The Jaina ideology of yakṣiṇīs also must have helped.

Chapter II

WORSHIP OF ŚIVA

(1)

The origin of Śaivism as a religion is lost in hoary and hazy antiquity. The earliest literary records in the country as well as the oldest archaeological finds suggest the prevalence of the worship of Śiva in some form or other. Leaving out references to it in the Vedic corpus and the evidences for it in the Indus Valley civilization, we find that Pāṇini (around 400 B.C.) not only knew Rudra but was acquainted that this god was also called Mṛḍā, Bhava and Sarva (1, 49; 3, 53; 4, 100). If we may believe Kalhaṇa's *Rājataraṅginī*, Aśoka (268-233 B.C.) visited Kāśhmīr and erected a shrine to Śiva known as Aśokeśvara (1, 105-107). Kauṭilya prescribes that a temple to Śiva must be erected within the city (Sāma-śāstri's edition of *Artha-sāstra,* Book 2, Chapter 4, p.54). Patañjali's *Mahābhāṣya* (about 200 B.C.) makes an explicit reference to the people who were devoted exclusively to Śiva ('Śiva-bhāgavatas') (5, 2, 76). And the text also refers to the icons (arccā) of Śiva, Skanda and Viśākhā, which were being made and sold by the gold-seeking Mauryas:

अपण्य इत्युच्यते तत्रेदं न सिध्यति।
शिवं स्कन्दो विशाख इति।
किं कारणं? मौर्यैर्हिरण्यार्थिभिरर्चाः प्रकल्पिताः॥

It is probable that Śiva's worship in the form of liṅga had not yet come into vogue when Patañjali wrote his great commentary on Pāṇini. The bronze seal belonging to the first century B.C. found at Sirkāp site (Taxila) by John Marśal carries an iconic representation of Śiva, along with the legend 'Śiva-rakṣita' ("protected by Śiva") in Brāhmi and Kharōṣthí characters.

By the time the Gupta empire was formed (around 320 A.D.). The Śaiva religion had already become crystallized. One of the monarchs of this dynasty, Vainya-gupta, is recorded to have been a 'great devotee of Śiva'. The earliest mukha-linga (representation of Śiva in a liṅga but with the human face of Śiva carved in it) which was found at Khoh, belongs to the early Gupta period. The Vākāṭaka rulers (275-550 A.D.) Styled themselves with such titles as 'atyanta-māheŚvara' and 'atyanta-svāmi-mahā-bhairava-bhakta', which indicate their zeal for the worship of siva. Even the Ephthalite chieftain, Mihira-gula (515-535 A.D.) was a worshipper of Śiva as Paśupati. His coins bear a representation of bull as Śiva's insignia, with the legend "May victorious be the Bull". The kings of the North who wielded great influence after the Guptas, viz. the Maukharis, were also 'parama-māheśvaras'.

There is a suggestion that worship of Śiva was indigenous to South India. But it seems probable that Śaivism as a sect was first organized in Central India, and that it subsequently spread to Kāśmīr and South India.

From the eighth to the twelth century A.D., Śaivism prevailed in Madhyapradesha, Kānya!ubja, Gujarat, Lāṭa and Kāśmīra. The major factor that moved the focus of Śaivism from Central India to Kāśmīra and South India was the uncertain political conditions in Central India.

Kāśmīra was culturally a protected region, protected by nature and also by the strong and religious-minded monarchs and chieftains. It is small wonder that it took up the cause of Saivism and made it a valid and acceptable theology and metaphysics. In the South, the Pallava kings (325-897 A.D.) were zealous promoters of Śaiva religion, and so were the early Cāḷukyas (543-745 A.D.). Śaivism as a sect gained great momentum during the days of the Cōḷa emperors (846-1173 A.D.).

Thus, although the worship of Śiva may be one of the oldest and prehistoric cults in the world, Śaivism as an organized sect and creed is most probably a creature of the medieval period. Even before the eighth century, it must have been prevalent all over the country, for the Purāṇas uniformly mention Nepāla (Paśupati-nātha), Kedāra (Kedāreśvara), Vārāṇsasi (Viśveśvara or Avimukta), Saurāṣṭra (Somanātha), Rāmeśvaram (Rāmanātha), Gokarṇa (Mahābaleśvara), Ujjayinī (Mahākāla), Gaṅgā-dvāra (Himālaya), Hemakūṭa (Virūpākṣa), Prabhāsa (Śāśi-śekhara), and Kāśmīra (Vijaya) as ancient and important centres of Śiva worship; and the Purāṇic accounts include several sites all over the country as especially sacred to Śiva. But how and when the religion was organized to have a doctrinal base and a sectarian superstructure, it is impossible to tell.

The traditional list of Śaiva-centres in the country are in five groups-viz. 'secret' (guhya), 'secret and beyond' (guhyati-guhya) and "exceeding secret' (atiguhya), "sacred ('pavitra') and enduring (sthānu), each group having eight centres of its own. The rationale of this classification is hard to figure out; but *Sarva-jñānottara* (Kriyã 8, 78) says that Śiva is manifested in the form of lingas in these places

to benefit humanity. *Kālottara* (37, 23 f) counts as many as 68 spots sacred to Śiva.

अमरेशं प्रभासं नैमिषं पुष्करं तथा।
आषाढी दण्डमुण्डि च भारभूति भवन्तिकम्।
लकुलीशश्च विख्याता गुह्याष्टकमुदाहृतम्।।

श्री पर्वतो हरिश्चन्द्रो जल्प्यमन्त्रादिकेश्वरम्।
मध्यमेशं महाकालं केदारं भैरवं तथा।।
एतद् गुह्यातिगुह्यं च त्वष्टकं परिकीर्तितम्।।

गया चैव कुरुक्षेत्रं नाखलं नखलं तथा।
विमलं चाट्टहासं च महेन्द्रं भीममष्टकम्।
अतिगुह्याष्टकं नाम सर्वपापप्रमोचनम्।।

छगलण्ड द्विरण्डं च माकोटमण्डलेश्वरः।
कालांजनं शंखकर्णं स्थूलेश्वरस्थलेखरौ।
पवित्राष्टकमित्येतन्महापुण्यविवर्धनम्।।

वस्त्रापदं रुद्रकोटिरमुक्तं महालयम्।
गोकर्णं भद्रकर्णं च वर्णाक्षं चाति दीप्तिमान्।।
स्थाण्वीश्वरं च विख्यातं त्रिषु लोकेषु विश्रुतम्।
स्थानाष्टकमिदं ज्ञेयं रुद्रक्षेत्र महोदयम्।।

(Śaivāgama-paribhāśā-mañjari, 8, 32-39)

Nor is it easy to reconstruct the early career of this organized religion. The available references in the philosophical and literary works of the medieval period point to the prevalence of several sects within Saivism such as Śaiva, Pāśupata, Kāruṇika-siddhāntin, Kāpālika, Mahā-vrata-dhara, Kāla-damana, Kālāmukha and Māheśvara. While it is extremely difficult to identify these

sects in terms of their distinctive ideology, outlook, appearance, custom and conduct, it is likely that the differences between the sects were few and minor. Indeed, it would appear that the same sect was sometimes known by different names.

The *Mahābhārata* (śānti-parva, 349,) speaks only of Pāsupata as one of the doctrines (Jñāna) and sects (mata) prevalent in those days, others being Sāṁkhya, Yoga, Pāñca-rātra and Vaidika:

सांख्यं योगं पांचरात्र वदाः पाशुपतं तथा।
ज्ञानान्येतानि राजर्षे विद्धि नाना मतानि वै॥

Probably Pāśupata was an all-inclusive expression; It was certainly the oldest among the sects. And it acquired celebrity not only by the doctrine it espoused, but by some strange practices that its adherents resorted to. The three major and influential divisions of Śaivism that emerged in the medieval period, viz. Kāśmir Śaivism, Tamil Śaivism, known as Śaiva-siddhānta and the Śaivism in Karnataka and Andhra Pradesh known as Vira-Śaiva, trace their origin alike to the Pāśupata sect which in turn places reliance on the Śaiva-āgamas.

Brahma-yāmala says that this form of Śaivism was taught by Śiva himself to Śrikaṇṭha in Prayāga, and that this teaching was communicated by the latter to Bhairava and other disciples in 1,25,000 anuṣṭubh verses. In Kāśmir Śaivism, the belief is that the āgamas were revealed by Śiva as Śrikaṇṭha to the sage Durvāsas, and that the latter taught the philosophy of non-dualism (abheda), dualism (bheda) and dualism-and-non-dualism (bhedabheda) to three of his disciples Tryaṁbaka, Āmardaka and Śrikaṇṭha respectively. Thus Śrikaṇṭha (or Śrikaṇṭha-nātha) appears

to have been a historical figure, a human teacher very much associated with the crystallization or propagation of Śaivism in the early period. The mantle of this ancient teacher fell on Lakuliśa who appeared in Saurāṣṭra (Prabhāsa or Somanātha) and made Śaivism popular in Vārāṇasī, Dhāra, Māḷvā, Kānyakubja and the present-day Rājāsthān.

(2)

Lakulíśa who has been hailed as an incarnation of Śiva himself (mūrtimān śaṁaras svayam) in Kāyāvarohaṇa in Bhrgu-kacca (in Baroda State or-Saurāṣṭra) (Śrimatkāravaṇtirthe) was in all probability a historical figure; and his date is given as the first or the second century A.D.. He name is intimately associated with the Pāśupata variety of Śaivism. He is credited with having started a line of eighteen brilliant teachers who crystallized the Pāśupata sect and propagated it all over the country. Four among them are held in high regard, and are credited with having started their own lines of teaching (catuśśākhā): Kuśika, Gārgya, Maitreya and Karūśa.

His immediate disciple was Kauśika, who probably was the author of *Pāśupata-sūtra*, which book the tradition ascribes to Lakullśa himself, and which is the definitive text of the Pāśupaṭa system. The last teacher in the line, Kauṇ-dinya (also called Rāśi-kara), who lived sometime between the fourth and sixth centuries A.D., prepared a commentary on this text, called *Pañcārtha-Bhāṣya*. Bhāsarvajña's *Ratna-tika* (10th century) is a gloss on Haradatta's *Gaṇa-karika*, which establishes the link between the Pāśupata system and the Agama literature.

These books are the main sources of the Pāśupata sect, which became very popular all over the country; and in

course of time, the sect survived in two major factions: Kapalika and Kalamukha. It is surmised that the Spanda-faction of Kaśmir Saivism contributed to the crystallization of the Kapalika subset, while the Pratyabhijña-faction was responsible for the Kalamukha subset. The Kapalikas degenerated into isolated tantrik cults while the Kalamukhas gained popular favour by building temples and monastic settlements (mathas). The Kalamukhas entered the Telugu country, and from Śriśaila in Andhra Pradesh they entered Karnataka in the fifth or sixth century. And it became a dominant religious group between the ninth and thirteenth centuries, as upholders of Lakulīśa-Pāśupata doctrine (Lakulagama-Samaya).

The two major divisions of the Kalamukha (Pāśupata) subject are recognised as 'sakti-parṣe' and "simhaparṣe' in the Kannaḍa country. The 'parshes' (the Kannaḍa version of the Sanskrit pariśad, meaning assembly or congregation) were territorial jurisdictions. The former had two sub-divisions, one owing direct allegiance to Śri-śaila ('Parvatavali') or 'Parvatāmnāya') and the other calling itself 'Bhujañgāvali' (the line founded by Bhujahga-Deva). The former appears to have prevailed in Karnataka. There is a Kannaḍa inscription of 1057 A.D. from Karnūl (in Andhra Pradesh), which refers to one Sureśvara-paṇdita-deva, "the royal swan in the pond of the Kālāmukha sect", ("Kālāmukha-samaya-sarovara-rājahamsar"), "veritably the sun for the water-lily of the Lākula doctrines and arguments" ("lākula-siddhānta-naiyāyika-nalini-divākarar"), "the western decorative arch for Sri-saila" (Sri-śaila pascima-dvāra-toranar") and "person instrumental for obtaining a sight of God Mallikārjuna" ("mallikārjuna-deva-darśana-kāraṇa-puruśar"). This inscription not only

identifies the Kālāmukha sect with the sect founded by Lākula, but suggests that the sect spread in the western direction (viz. towards Karnataka) from Śri-śaila.

The Kālāmukhas became predominant in the Tamil country also. Thus in Andhra Pradesh, Karnataka and Tamil Nadu, the temples and monastic settlements were largely owing to the Kālāmukha interest. In other parts of the country also, the Pāśupatas had encouraged the building of the temples, which they themselves administered. As early as 610-639 A.D., we have an inscription which records the grant of a village (Aigatapuri) to the temple of Kapāleśvara in Nāsik district. The inscription also mentions the "mahāvrati" ascetics (Kālāmukha) who lived in the temple and looked after the interests of the temple. The Rāṣtrakūṭa monarch Kṛiṣna III (about 958 A.D.) in his Karhad inscription makes over a village to Gaṅga-śiva, who is described as an "ascetic" (tapasvi) and as the "emperor of the architects of the śaiva-sect" (śaivasiddhanta-nirmāpana-sārvabhauma). He was a disciple of Īśāna-śiva, who was the chief of the Valkalīśvara-maṭha (monastic settlement attached to a temple) in Karahaṭa. The monarch Kīrtivarman got constructed a pavillion in the Nīlakaṇṭha temple at Kālañjara (on the hill in Bundelkhand) at the instance of his preceptor Śri-mūrti, who was a Pāśupata ascetic (in Vikrama Samvatsara 1147). Numerous temples in North India owe their origin to Pāśupata encouragement.

(3)

That the cult named after Lakulīśa was popular in Karnataka by 600 A.D. is evident from the sculpture of Lakulīśa carved in the Mahākuṭa temple, to which temple Durlabhā-

devī made land-grants as mentioned in the inscription of the Cāḷukyan king, Maṅgaḷīśa (596-610 A.D.). There was a separate shrine to Lakulīśa in Bāadāmi about the same time. And by 640 A.D., Nandi near Bangalore appears to have been an important centre of this sect, for an inscription dated 640 A.D. refers to a matha of the Kālāmukhas, whose head was one Kālaśakti (to whose disciple, Īśvaradeva by name, Ratnāvaḷī, mother of a Bāṇa king, made a grant). The famous temple at Nandi was built by the Noḷaṁba kings, who being staunch Śaivites, patronized the Lākula sect. They claimed to be pillars of the Lākula doctrine and practice ('lākula-samaya-stamba'). These kings who claimed to be scions of the Pallava family, had ruled over parts of Karnataka from the eighth to the eleventh centuries with Heñjeru (Hemāvati, now in Anantapur district of Andhra Pradesh) as their capital. It was during their rule that Nandi rose to prominence, as also Āvani (in Kolar district where they built the well-known Lakṣmaṇeśvara temple), not to mention Heñjeru (where they built the Doḍḍeśvara or Noḷaṁbeśvara temple and Siddeśvara, Virūpākṣa and Malleśvara temples). The great warrior king, Mahendra (870-897 A.D.), who styled himself a "parama-māheśvara", dedicated his own palace to Mahādeva (viz. Śiva), and installed Mahendreśvara therein, granting generous gifts to the shrine.

The Lākula-Śaivas, who prevailed till the fifteenth century, made a profound impact on the religious life of South India. In particular, they were responsible for building temples in almost every village in the area, and providing a new dimension to the temple-culture.

The teachers of this faith were very well organised into 'maṭhas', and encouraged Sanskrit learning (especially

the Vedic lore, because they called themselves "śruti-mukhya" or adorers of the Vedas) and ethical living. These maṭhas were invariably attached to temples, and the expression 'deva-sthāna' for the temple became popular under their influence. The temple was where the god's icon was installed and worshipped (deva), and also where the Lākula teachers resided along with their celibate disciples (sthāna). As administrators of the temples and principals of the schools attached to these temples, they were called 'sthāna-patis' or 'sthānikas'. Heñjēru, the Noḷaṁba capital, had a large university ('śrīmatu-heñjeru-paṭṭaṇada mahā-ghaṭikā-sthāna') attached to the Noḷaṁbeśvara temple, over which Ananta-śiva-deva presided as 'ācārya-rāja-guru'.

The Kedāreśvara temple at Baḷḷigāme (in Shivamogga district) founded by the Kālāmukha teacher, Kedāra-śakti, on the banks of a pond called Tāvare-kere, had a 'maṭha' (cloister and college) attached to it. This was called 'Kōḍiya-maṭha' or 'Kedāra-sthāna'. It flourished at any rate from 1078 till 1215 A.D. if inscriptions are any clue. There is an inscription dated 1162 A.D. which describes the functions of this "maṭha": it provided teaching in the four vedas, Sanskrit grammar, different branches of philosophy, the purāṇas, poetry, drama and other aspects of literature; it provided free food for the poor, the destitute and the physically handicapped, and also for the professional musicians, dancers and actors, and for mendicants and strangers to the town; and medical treatment and nursing were offered free for the sick who were poor and who had none to look after; and it was "a place of assurance of safety for all living

creatures" (EC, VII SK 102, tr. by Fleet, El, 5,222, cited in David N. Lorenzen, The Kāpālikas and Kālāmukhas, pp. 103-104).

There were several temples also in the Beḷgāum area (like Andhāsura temple at Hūli, Jagadīśvara temple at Munavaḷḷi, Malleśvara temple at Beḷgāum, Mallikārjuna temple at Saundatti), Bellāry (like Dakṣiṇa-someśvara temple at Tuṁbuḷ, Svayaṁbhū temple at Kuragōḍu, and Malleśvara temple at Sindigeri), Bijāpur (like Syayaṁbhū-siddeśvara temple and Śiva-liṅga-deva temple at Muttagi), Dhārwāḍ (like Brahmeśvara temple, now called Basaveśvara temple, at Ablūr, and temples at Hoṁbaḷ, Gadagu and Lakṣmeśvara), and Hāssan (like the Kālāmukha temples at Haḷebīḍu, Gajeśvara temple at Arasīkere, Kalledeva tempie at Jājūr, Jagateśvara temple at Kanikaṭṭa) districts in Karnataka. Most of these temples were built under the patronage of the Kalyāṇa Cāḷukya kings, especially of 'Bhuvanaika-malla' Someśvara II (1068-1076), who was a zealous Śaiva, and of his successor, Tribhuvana-malla' Pērmāḍi-Vikramāditya VI (1706-1127), who notwithstanding being a Jaina by personal conviction, extended patronage to the Kalāmukha shrines.

Although the Kālāmukhas were fervent Śaivas, they were not fanatical. They not only tolerated but actively encouraged other faiths and sects. They supported the learning of the four Vedas, and were themselves Vaidika in general inclination. They also imparted in their schools instruction in such varied disciplines like Nyāya, Sāṁkhya, Buddhism, Mīmāṁsā and Yoga. One of the Kālāmukha teachers, Someśvara, who administered the Nagareśvara temple and college at Sūḍi (Dhārwāḍ district), is described

in an inscription of 1075 A.D., as a Buddha to the Buddhist, a Jina to the Jains, an Akṣapāda (Gotama) to the Naiyāyika, a Kaṇāda to the Vaiśeṣika, a Jaimini to the Mīmāṁsaka and a Bṛhaspati to the grammarian.

Keśirāja-daṇḍādhīśa (Keśimayya), who was minister to Bijjaḷa II (1130-1167), and had the great Kālāmukha master and 'rājaguru', Vāmaśakti-dēva as his 'ārādhya' (revered family-priest and mentor), built a temple to Keśava in the sourthern quarters of Baḷḷigāme and provided a 'brahma-pura' (residential quarters for learned brahmins) attached to the temple. A branch of the Kālāmukha ascetics was devoted to Mahālakṣmī of Kolhāpur. Because of the receptivity of the Kālāmukhas, the Pāśupata cult from Kāśmīr could not only enter Karnataka but make an impact upon the indigenous Śaiva ideology; the Nātha-siddha votaries from Nepāl could settle down in Karnataka and contribute to the merger of Buddhism in Śaivism.

(4)

The advent and influence of the Nātha-siddha cult in the ninth century and its fusion with Śaivism of the Kālāmukha persuasion are best illustrated in the coastal region of Karnataka. Besides the well-known Kadari hill in Mangalore (where a vihāra was built as early 968 A.D.) there were several centres of this cult; important among them being Candrapuri (Candāvara, Honnāvar taluk; 11th century), Bārakūru (1140), Basarūru (12th century), Mundukūru (Kārkaḷa taluk; around 1293), Koṭeśvara (around 1372) and Viṭṭala (Banṭwāḷa taluk; as late as 1531). Common settlements of the 'jogis' belonging to this cult as well as to the Kālāmukha sect (-an inscription of 1372 records charity for feeding 'ubhaya-jaṅgamas' in

the temple of Koṭeśvara-) were found in several places like Koṭeśvara, Viṭṭala, Aṁbūru, Maṅgalapāḍi (Kāsargoḍ taluk), Bārakūru and Addūru (Maṅgalore). The worship of Lokeśvara, Bhairava, Vīrabhadra, Mañjunātha, Gorakhnāth, Hiṅgulā-devi, Nakhareśvara and several Jogi-puruśas (like Jugādikuṇḍala-jogi-puruśa and Sadānanda-jogi) in this region is ascribable to the confluence of the Nātha-siddha and Kālāmukha ideologies and practices.

The Kālāmukha administration of temples made the temple in the town or village a socio-economic organization, in addition to its being a religious and educational institution. Popular entertainment (music, dance and drama) was included in the ritual sequences of temples. This is an application of the Pāśupata prescription that among the observances of the Pāśupata devotee (vidhi) must be included the six-fold 'niyama'. The first two aspects of the niyama are music (gīta) and dance (nṛtta), followed by laughter (hasana), making weird and repetitive sounds like drum-beating (huḍukkāra), prostrations (namaskāra) and repetition of divine names (japa). We have an inscription of uncertain date mentioning a land-donation to a dancing girl (sūḷe) of the Tripurāntaka temple at Baḷḷigāme made by the Kālāmukha priest of the temple, Trilocana-munīndra of Bhujaṅgāvali lineage, which suggests that the temple prostitution (devadāsi) was a feature of the temples administered by the Kālāmukhas (David N. Lorenzen, op. cit. p. 139-140). The mention of temple-prostitutes occurs not earlier than 778 A.D.; in an inscription of that date in the Vīrūpākṣa temple at Paṭṭadakallu is the first mention. In subsequent years, inscriptions do occasionally mention actors (pātra) and prostitutes ('dēgulada sūḷe') attached to temple, to discharge

the duties of 'nṛtta' (dance), 'gīta' (songs) and 'vādya' (instrumental music). The custom appears to have gathered strength from the tenth century onwards. In 1058, Nāgadevayya who got the Nāgeśvara temple built in Sūṅdi also got a township built for the temple prostitutes in the vicinity of that temple (El, 15 p.8).

The sect seems to have lost its importance during the period 1160-1200 A.D., although it continued to figure in inscriptions as late as 1410 A.D. The Rājaguru of Harihara I (1336-1356) and Bukka (1356-1377) was a Kālāmukha teacher, Kāśivilāsa-kriyāśakti by name. The Virūpākṣa temple at Hampi was probably administered by this teacher. The shrine to Vidyāśaṅkara at Śriṅgeri was built, according to an inscription of 1390 A.D. in memory of (or 'with the permission of, as another reading of the words in the inscription would have it) this teacher. But after this period, the influence of the Kālāmukha teachers appears to have waned.

But the major factor which pushed the Kālāmukha impact to the background was the rise of the Viraśaiva movement spearheaded by Basava, who was treasurer to the Kalacūri-Bijjaḷa of Kalyāṇa (1130-1167). But it was the Kālāmukha sect that provided the backdrop for the Vīraśaiva creed, and it has been suggested that the latter was a reformist movement growing out of the former (Lorenzen, op. cit., p. 167). But the two creeds had different social and philosophical orientations. The Kālāmuk-has, however, lost their ground in Karnataka after the advent of Basaveśvara and were gradually absorbed within the Vīraśaiva fold. Many of the Kālāmukha shrines in later years came under the control of the

Vīraśaivas, like the Kedāreśvara temple at Baḷḷigāme, the Trikūṭeśvara temple at Gadagu (in Dhārwāḍ district), the Brahmeśvara temple at Ablūr (in Dhārwāḍ district, now called Basaveśvara temple) and the Kālāmukha 'maṭha' at Hūli (in Belgāum district).

Chapter III

ŚAIVISM

(1)

The main teachings of the Pāśupata doctrine have been summarised in five fundamental topics, an understanding of which is calculated to contribute effectively to the accomplishment of all the four values of life (virtue, wealth, pleasures and liberation

तस्मात्पुरुषार्थकामैः पुरुषधोरेयैः पंचार्थप्रतिपादनपरं पाशुपतशास्त्रमाश्रयणीयम्।

(*Sarva-darśana-saṁgraha*)

The five topics are:

(i) the individual soul as an effect (kārya), and as the 'beast' (paśu, 'conscious being', signifying dependence and bondage);'

(ii) The god as the cause (kāraṇa) of everything, and as the lord (pati) of the individual souls; the cause and effect together constituting the bondage (pāśa);

(iii) the technique of spiritual fulfillment (yoga) by disciplining the mind and ordering ones life; and engaging oneself in meditation;

(iv) The worldly transactions based on virtue, and conduct which is conducive to the attainment of the values of life (vidhi); and

(v) the final cessation of sorrow caused by bondage (duhkhānta), owing to the grace of Śiva (karuṇā) solely and directly, and not by wisdom, dispassion, virtue or self-abnegation.

प्रसादात् स दुःखान्तः प्राप्यते, न तु
ज्ञानवैराग्यधर्मैश्वर्यत्यागमात्रादित्यर्थः।

(comm. on *Pāśpata-sūtra*)

The highest God, whose grace is sought after, is called Rudra, because he produces and eliminates fear of all beings (cf. comm. on *Pāśupata-sūtra*, 2, 4, रुतस्य भयस्य द्रावणात्संयोजनाद्रुद्रः।) It is not by actions or knowledge that one reaches the Godhead, never to return to worldly ills, but it is by surrendering oneself (ātma-pradāna) that one obtains absolute and final liberation (a condition of non-return, एकान्तेनैवानावृत्तिः) This doctrine paved the way for the cult of devotion (bhakti) which is at once dualistic in outlook and āgamic in orientation.

The 'Vāyavīya-saṁhitā' (*Śiva-mahāpurāṇa*, 7, 2, 12 ft) which explains in great detail the Pāśupata system of thought, points to the triad (paśu, pāśa, pati), and declares that Śiva is responsible for bondage of the individual soul, and that when pleased with worship done with devotion, he would remove the bondage:

मलमायादिभिः पाशैः स बध्नाति पशुपतिः।
स एव मोचकस्तेषां भक्त्या सम्यगुपासितः॥

Also,

पशुनां भुक्तिमुक्त्सर्थं पतिः पशुपतिः स्मृतः।

(*Śaivāgama-paribhāśā-rnañjari, 6, 2*)

The Pāśupata sect (especially in its Kālāmukha version) relied heavily on Śaivāgamas, as Haradatta's *Gaṇa-kārikā* clearly points out. It recognised ten Āgamas: Kāmaja (Kāmikā), Yogaja, Cintya, Kaukuṭa, Aṁśumad, Dīpti, Kāraṇa, Ajita, Sūkṣma and Sāhasra. These Āgamas are dualistic in outlook (dvaita), and are held in high regard by all Śaiva schools (in Kāśmīra-śaiva, as well as Śaiva-siddhānta of Tamil-nāḍu and Karṇāṭaka). In addition to the above ten, the Śaiva-siddhānta recognizes eighteen other Āgamas: Vijaya, Nihśvāsa, Madgīta, Pārameśvara, Mukha-bimba, Siddha, Santāna, Nārasiṁha, Candrāṁśu, Vīrabhadra, Āgneya, Svāyaṁbhuva, Vīsara, Raurava, Vimala, Kiraṇa, Lalita and Saurabheya. According to the Kāśmīr polymath, Abhinava-gupta, these eighteen Āgamas teach the doctrine of dualism-and non-dualism (dvaitādvaita), although the Śaiva-siddhānta sees in them only dualistic outlook.

It may be noted that Kāśmīr Śaivism is generally known as Trika-śāstra, or the doctrine of the triad. The three factors are the ones included in the first two of the five topics dealt with in *Pāśupata-sūtra,* viz. the individual soul (paśu), the lord (pati) and bondage (pāśa).

पशुः पाशः पतिश्चैव त्रिपदार्थ उदाहृतः।

(*Śaivāgama-paribhāśā-mañjari*, 3, 1)

पाश्यः पाशयिता पाशास्त्रयमेतद् व्यवस्थितम्।
साध्यसाधनभावोक्त्या यथावत्प्रकारं भवेत्॥

(*Mataṅga-pārameśvara, Vidyā*, 6, 2)

The bonds (pāśa) are three-fold: stains (mala), projection (māyā) and actions (kārma). The stain is what causes ignorance and hides the real nature of the soul. The

projection is the various planes of existence and experience. Action is either good or bad. Bound by these fetters is the beast (paśu); and it is by the 'Divine' will that the stain of ignorance corrupts the soul first, and then the projection will make for all experiences, and this in turn results in actions which involve him in the phenomenal world. And the Divine will again is what paves the way for deliverance from the three fetters.

पाशा अपि त्रयो ज्ञेया मलं माया च कर्म च।
मलं चाशुद्धिरज्ञानं तच्चैतन्यनिरोधकम्॥
माया कलादिपृथ्व्यन्ता तद्भवा तत्त्वसंहतिः।
धर्माधर्मात्मकं कर्मेत्येतैः पाशैर्युतः पशुः।
पशोरज्ञतया मायायोगो भोगाय कर्मणाम्।
स मायातीश्वरेच्छातो मुक्तिर्नास्यान्यथा यतः।
ततः सुखदिकं कृत्सनं भोगं भुंक्ते स्वकर्मतः।
संसारी स पशुर्बद्धो मुक्त पाशत्रयोज्झितः॥

(*Rauravāgama, Kriyā*, 47,4-7)

The fettered soul is three-fold: sakala (bound by all three fetters), Kevala or pralayakala (where only projection is got rid of) and suddha or Vijñana-kevala or Vijñanakala (where only stain continues)

केवलः सकलः शुद्धस्त्र्यवस्थः पुरुषः स्मृतः।

(*Kiraṇāgama, vidyā*, 1,23)

त्रिधा सोऽयमनुग्राह्यः सकलः प्रलयाकलः।
विज्ञानकल इत्येषां स्वरूपमधुनोच्यते॥
माया कर्मावृतो यस्तु सभवेत्प्रलयाकलः।
मलैकसंबद्धो विज्ञानकल उच्यते॥

(ibid, 8-9)

पशवस्त्रिविधा ज्ञेयाः सकलः प्रलयाकलः।
विज्ञानकल इत्येषां श्रुणुध्वं लक्षणं क्रमात्॥
मलोपरुद्धदृक्शक्तिस्तत्प्रसृत्यै कलादिमान्।
भोगाय कर्मसंबन्धं सकलः परिपठ्यते॥
प्राग्वन्निरुद्धदृक्शक्तिः कर्मपाकात्कलोज्झितः॥
कर्मणैषत्कलायोग्यो यः स च प्रलयाकलः॥
मलोपरुद्धशक्तित्वा च्छून्यकल्पस्वदृक्क्रियः।
तृतीयः पठ्यते तन्त्रे नाम्ना विज्ञानकेवलः॥

(*Pauṣkarāgama*, 4, 2-6)

The three are also explained in the Vāyavāya-saṁhitā section of *Śiva-mahāpurāṇa* (7, 1, 5), as the very cornerstone of the Pāśupata system. While 'Vāyavīya-saṁhitā' (as already mentioned) emphasizes the path of devotion (bhakti) and subscribes naturally to the dualistic philosophy, Kāśmīr Śaivism chooses to tow the line of Advaita Vedānta in advocating the path of wisdom (jñāna), and espousing the doctrine of non-dualism. Thus the role of Śaivāgama was extremely limited in Kāśmīr Śaivism.

Śaivism in Kāśmīr has three principal divisions. The earliest among them is what is known as Āgama-śāstra, which is described as revelation from Śiva himself. The wisdom contained in it and the conduct prescribed by it are alike revealed. Abhinava-gupta in his 'Vārttika' on *Mālinī-vijaya* avers that all creation (which is really manifestation of divine will and energy) is in two major streams: one of them consisting of speech (vācaka) and the other of the objects of such speech (vācya). Speech itself is of two types: divine (manifesting cosmic or supreme vimarśā) and human (manifesting individual vimarśā). Śaiva-āgama is divine speech, and therefore it

is eternal and immutable. Among the Āgma texts, Mālinī-vitaya, Svaccanda, Vijñāna-bhairava, Ucchushma-bhairava, Ānanda-bhairava (no longer extant), Mṛgendra, Mataṅga, Netra, Nihśvāsa, Svāyaṁbhuva and Rudra-yāmala are the principal tantras. Most of these texts teach dualistic philosophy, although later writers of the Pratyabhijñā school attempt to read non-dualistic Vedāntic ideas in them.

It was in order to offset the emphasis on dualism that the Āgama division favoured, that Vasugupta (around 825 A.D.) (who was the real historical originator of what we now know as Kāśmīr Śaivism) popularized the *Śiva-sūtra* (which he discovered inscribed on a rock, or revealed in a dream), which is significantly non-dualistic. His *Spanda*' kārikā was propagated by his disciple Kallaṭa (author of *Spanda-Sarvasva*). This contributed to the crystallization of the second division known as 'Spanda-śāstra', which is characteristically non-dualistic. However, the aphoristic text *Śiva-sūtra* was curiously described as the quentescence of the Āgama ('āgama-sāra-saṁgraha'). A gloss on Śiva-sūtra, *Śiva-sūtra-vimarśinī* claims that the aphorisms of Śiva-sūtra, contain the secret teachings of the essential Āgamas ('rahasyāgama-sāṁgraha-rūpatvāt Śiva-sūtrāṇām'). But the claim is hard to be substantiated, for the spanda division has the same philosophical position that characterizes the uncompromisingly monistic Pratyabhijñā school. It differs from the latter only in the means it prescribes for the final goal, viz. the three techniques (upāya).

(2)

The need to present a more consistent, comprehensive and systematic metaphysics on the lines of Vedāntic monism

and to suggest an easier path to salvation was fulfilled by the emergence of Pratyabhijñā-śāstra, as the continuation of, and an improvement upon, Vasugupta's Spanda ideology. Somānanda's *Śiva-drṣṭi* (about 900 A.D.) along with a gloss (vṛtti) on it, constitutes the definitive text of this school. Somānanda is hailed as the 'maker of logic' ('tarkasya kartā'), and is regarded as the founder of the Pratyabhijña school, which has become well-known thanks to the numerous and brilliant writings of the versatile master Abhinava-gupta (towards the close of the tenth century A.D.), especially his *Tantrāloka* and *Pratyabhijñā-vimarśinī*" Somānanda's immediate disciple, Utpala, wrote the Kārikas on Pratyabhijñā, which helped crystallization of the fundamental concepts. Utpala's student, Lakṣaṇa-gupta (about 950-1000 A.D.), was the teacher of Abhinava-gupta. This school pointed out that salvation (mokṣa) is nothing other that the awareness of ones own nature (svarūpa).

Notwithstanding the extreme non-dualism that this division advocated, Abhinava-gupta claimed (in *Tantrāloka*, 36th āhnika) that the philosophy was based on 64 āgamas, which were taught by Śiva himself and which have been communicated in a line of teachers including Svacchanda, Lākula (Lakulīśa of Pāśupata school), Aṇurāṭ, Abjaja, Bali, Vāmana, Vibhīśaṇa, Rāvaṇa, Rāma and Lakṣmaṇa. It cannot be denied that *Tantrāloka* itself refers to a large body of Āgama texts (about five hundred of them). It is also said that Abhinava-gupta was initiated into the Āgama wisdom by Śaṁbhu-nātha of Jālandhara, who had visited South India for gaining proficiency in the Agama lore. It is likely that the Āgama doctrines were already prevalent in South India, and that their impact was felt in the

northern regions, even in Kāśmīra. For instance, *Svacchanda-tantra,* which was held in high esteem in Kaśmīra, was prepared in South India (according to Pūrva-kāraṇa, 26, 64).

Abhinava-gupta quoted *Śrīkaṇṭhīya-saṁhitā,* which classifies Āgama corpus into three major divisions; the texts that belong to Śiva (probably the ten Śivāgamas), those that belong to Rudra (probably the eighteen Rudrāgamas), and finally those that belong to Bhairava (probably the 64 tantras that Abhinava-gupta relied upon, and extols as the best among the Āgama texts). It may be pointed out that the third division may have been non-dualistic in orientation, while the first one was dualistic and the second was claimed to be dualistic-and-non-dualistic, although it is hard to substantiate this claim.

There was another division of texts known to Abhinava-gupta: 'left' (vāma), associated with Tuṁburu, 'right' (dakṣiṇa) associated with Bhairava, and 'the middle' or 'mixed' (madhyama) associated with Sadāśiva (cf. *Tantrāloka,* comm. 1, 213). He regards the 'right' stream consisting of the 64 texts (eight texts in each of the eight group, corresponding to 'bhairava-aṣṭāṣṭaka' ideology), as the best. The stream associated with Sadāśiva is of course the Śaiva-siddhānta, consisting of 28 texts. The 'left' stream may refer to the Śākta tantras.

(3)

The dualistic Āgama tradition was condified under the name 'Śaiva-siddhānta'. The expression 'siddhānta' suggests, according to *Sūta-saṁhitā,* that the system is entirely consistent with the teachings of Veda ('veda-

mārgābhidhāyitvāt siddhāntākhyah śivāgamah'). *Mukuṭāgama* claims that Āgama is, in fact, the essence of Veda ('veda-sāram idam tantram'). *Kapardi-saṁhitā* (1, 30) enjoins that the Āgama must be studied with the same respect and devotion that the are studied with ('adhyetavyam ca veda-vat'). According to *Kāmikāgama*, the conduct prescribed in Siddhānta (viz. Āgama) is the conduct that the Veda also approves ('siddhānta-vihitācāro vaidikācāra ucyate').

Suprabheda (caryā, 1, 6-9) distinguishes between four groups of Śaiva scriptures: (1) Vāma (or Śāṁbhava); (2) Dakṣiṇa (or Bhairava); (3) Miśra (or Yāmala); and (4) Siddhānta, and eulogizes the last as 'pure śaiva' (śuddha-śaiva) and as the essence of all scriptures (sarva-sāra), while dismissing the other three as actually outside the Śaiva-fold, and not honoured even by the Śaivas:

चतुर्विधं ज्ञेय वामदक्षिणमिश्रकम्।
सिद्धान्तेन समायुक्तं चतुर्धैव प्रकीर्तितम्॥
वामं हि शाम्भवं शास्रं दक्षिणं भैरवात्मकम्।
मिश्रं यामलमित्युक्तं सप्तमातृप्रधानकम्॥
सिद्धान्तं सर्वसारं हि शुद्धशैवमिति स्मृतम्।
वामं च दक्षिणं चैव मिश्रकं च त्रयी ह्यमी।
शैवबाह्याः समाख्यातास्ते तु शैवेऽप्यपूजिताः॥

The Vāma probably refers to the Spanda-śāstra, and the Dakṣiṇa includes the 64 tantras accepted by Abhinavagupta as the third group of āgamas, as distinguished from Śiva-āgama and Rudra-āgama (viz. the Siddhānta); and the Miśra is probably the Śakta scriptures. Thus, Siddhānta alone becomes supremely relevant to a Śaiva devotee (student and practitioner).

The credit for having brought out the importance of Siddhānta is given to two teachers, Sadyojyoti and Bṛhaspati. Sadyojyoti it was that first employed the expression '*Siddhānta*' while describing the teachings of *Rauravāgama.* He probably lived in the ninth century A.D., and hailed from central India (Madhya-deśa). He was a disciple of Ugra-jyoti, who taught Śaiva-siddhānta in Kāśmīr, and who was known as Kheṭaka-bāla or Khẹṭapāla (*Tantrāloka-vṛtti*, 9, 232). Sadyojyoti wrote several works among which *Mokṣa-kārikā, Tattva-saṅgraha, Nareśvara-parīkṣā, Bhoga-kārikā, and Tattva-traya-nirṇaya* are available in print. His major work, however, was *Su*-vrtti or Gloss on *Raurava-tantra* and Gloss on *Svāyaṁbhuva-tantra,* which are not available now. Nothing is known about his colleague Brhaspati. Rājānaka-Rāmakaṇṭha of Kāśrmīa, who wrote a commentary on Sadyojyoti's *Mokṣa-kārikā,* claims that these two (Sadyojyoti and Bṛaspati) put the house of Siddhāta in order, and that they revealed the royal road to Śiva-sid-dhānta:

याभ्यां प्रकाशितं वर्त्म सिद्धान्ते सिद्धभावतः।
गुरूणामपि तौ वन्द्यौ सद्योज्योतिबृहस्पती॥

Sadyojyoti is rightly hailed as the 'kulaguru' of Śaiva-siddhānta. That he was celebrated as the venerable master even during the days of Abhinava-gupta is clear from a reference to him in Tantrāloka (1, 104) as "the master who wrote *Śiva-tanu-śāstra*" (identified as Sadyojyoti by Abhinava's commentator, Jayaratha). However, no work by this name is extant today. Probably the work related to initiation (dīkṣā), because in Śaiva initiation, 'Śiva-

tanu-kalpanā' ('producing Śiva's constitution') is an important detail.

The expression Siddhānta applied by Sadyojyoti to *Rauravāgama* was applied to all the 28 Āgama texts, later by Aghora-śiva (about 1158 A.D.), who came in the line of teachers starting from Sadyojyoti himself. Aghora-śiva valiantly defended the dualistic position of the Āgamas so that Śaiva-siddhānta was clearly distinguished from other divisions of Śaivism like Spanda and Pratyabhijñā, and from the Bhairava-tantras which Abhinava-gupta had accepted as Āgama.

Ratna-traya (10,11) of Śrīkaṇṭha (who was a master in Sadyojyoti's line of succession) says that the siddhānta ('viewpoint' or 'established doctrine') means the testimony of a reliable authority ('āptoktir atra siddhāntah'), and that in this matter Śiva is the only reliable authority ('śiva eva āp-timān yatah').

आप्तोक्तिस्तु सिद्धान्तः शिव एवाप्तिमान्यतः।
सिद्धान्त एव सिद्धान्तः पूर्वपक्षस्ततः परे।
आप्तस्तु शिव एवैकः शिवान्ये त्वशिवा मताः॥

(*Ratna-traya*, 10,11)

आप्तोक्तिरागमः सोऽपि परोक्षार्थैकसाधनम्।
प्रत्यक्षेणानुमानेन यदि वार्थं सुनिश्चितम्।
यो वक्ति सोऽयमाप्तः स्यात्तस्मादाप्ततरः शिवाः॥

(*Puṣkara, vidyā*, 1,60)

Śiva has given expression to this doctrine which is supremely meritorious through the upper stream (ūrdhva-srotas) in the form of twenty-eight tantras (cf. Mukuṭāgama, 1,23):

इदं ज्ञानं सिद्धान्तं परमं शुभम्।
ऊर्ध्वस्त्रोतोद्भवं अष्टाविशंतितन्त्रकम्।।

and

शैवं पुनश्चतुर्भेदं वामदक्षिणमेव च।
मिश्रं चैव सिद्धान्तं तेषु सिद्धान्तमुत्तमम्।।
अष्टाविंशभेदेन सिद्धान्तं श्रुणु तत्त्वतः।।

(*Suprabheda, kriyā*, 1, 28-30).

Also

शैवं चतुर्विधं प्रोक्तं शैवं पाशुपतं तथा।
सोमसिद्धान्तकं चैव लाकुलं च चतुर्विधम्।।
चतुर्वक्त्रान्महेशाच्च पुरुषाद्याननोद्भवम्।
पूर्वं पूर्वं गुणोत्कृष्टं तत्र त्वेवं चतुर्विधम्।।
सिद्धान्ताख्येन तेषां च सिद्धान्तः श्रेष्ठ उच्यते।
तत्रापि शैव सिद्धान्तः सर्वेभ्यो ह्युत्तमोत्तमः।।

(*Uttara-kāmikā*, 24, 7 & 8)

It is also claimed that the Āgama texts beginning with Kāmika constitute Śiva's head, while texts of the other divisions (Pāśupata, Soma, Lākula, Vāma, Dakṣiṇa and Miśra) are other limbs of his body, like heart, throat etc. The latter texts are revealed by God, only in the shape of prima facie views (pūrva-pakṣatayā) in order to help the aspirant examine correctly and ascertain truly what things are to be resorted to and what things need to be rejected. Śaiva-siddhānta is the final statement, over and above the doctrines taught by other divisions:

कामिकादि शिवज्ञानं मूर्धा भगवतः सदा।
इतराणि महेशस्य हृत्कण्ठाद्यंगकानि वै।

पूर्वपक्षतया तानि कथितानीह शंभुना।
हेयोपादेयवस्तूनां निर्णये परमार्थतः।
तत्सर्वमधरीकृत्य शैवसिद्धान्त ईरितः॥

(*Purva-Karana,* 1, 117-119)

(4)

It is difficult to determine where and when precisely the Śaiva-siddhānta took shape, before it prevailed in South India. Inscriptional evidences suggest that, in the medieval period there was in Central India (Madhya-deśa) a Śaiva monastic settlement belonging to the Siddhānta division, whose chief was Kadaṁba-guhā-vāsi (about 675 A.D.). His disciple became the head of the Śaṁkha monastery (śaṁkha-maṭhādhipati); and his disciple became the leader of the Terambi (terahi) village commune. His successor was Rudra-śaṁbhu who established his sanctuary in Āmardaka (probably the present-day Ujjayinī), and hence he was known also as Āmardaka-tīrtha-nātha. This Rudra-śaṁbhu became royal preceptor to the Kākatīya kings of the Telugu country, and his influence spread even in Rājasthān and Mahārāṣṭra.

Rudra-śaṁbhu's disciple, Purandara, who was living at Ujjayinī was invited to visit Matta-māyūra, the Cāḷukya capital (near the present-day Punjab), where he established a monastery of his own (and hence he became known as Matta-māyūra-nātha). He became the royal preceptor (rāja-guru) to the kings of the Varma family of Punjab, the Pratīhāras and the Paramāras of Central India. Purandara's successor, Śikhā-śiva (cūḍa-śiva), went out and settled down in Madhumatī (Mahua), and became known as Mādhumateya. He became the royal preceptor

(rāja-guru) to the Kaḷacūri (Haihaya) kings of Madhya Pradesh. This is how the Siddhānta school of Śaivism became widespread and influential in Central India.

The Coḷa emperor Rājendra I (1012-1044 A.D.), son and successor of the illustrious Rāja-rāja-coḷa, is reported to have visited the northern regions in order to have a bath in the Gaṅgā river, and to have seen while returning to his country, "the best of Śaivas" in the Āmardaka monastery at Mantrakāḷi on the banks of Godāvari. He is said to have brought many of them with him to the Coḷa country, and to have arranged for their stay in Toṇḍamaṇḍalam and Coḷamaṇḍalam regions. This account given in Trilocana-śiva's *Siddhānta-sārāvalī,* tells us that when Śaiva-siddhānta entered South India during the days of Rajendra-coḷa, one of the Śaivācāryas brought by him was also appointed head-priest of the great temple at Tañjāvūru built by Rāja-rāja-coḷa.

But Śaiva-siddhānta was known in South for several centuries prior to this period. And there were here not only the Sanskrit works which crystallized the Siddhānta position, but Tamiḷ writings by the Nāyanmār saints. According to Śiva-dharmottara-purāṇa (quoted in *Śiva-Jñāna-siddhi*), the Śaiva teacher was expected to communicate the Śaiva doctrines in Sanskrit, in dialects derived from Sanskrit, or in the local languages, according to the needs of his listeners:

संस्कृतैः प्राकृतैर्वाक्यैश्च शिष्यानुरूपतः।
देशभाषाद्युपायैश्च बोधयेत् स गुरुः स्मृतः॥

This outlook encouraged Tamil, Telugu and Kannaḍa compositions explaining the Siddhānta-śaiva position in subsequent centuries.

The Śaiva saint of South India who wrote devotional hymns in Tamiḷ in praise of Śiva-worship, Appar (Tiru-Nāvukkarasu) was a contemporary of the Pallava monarch Mahendra-varma I (580-630 A.D.). He and Tiru-Jñāna-saṁ-bandar, another Tamiḷ saint-poet, who lived at the same period, were responsible for the spread of Śaivism in the Pallava kingdom and in the Pāṇḍya territory. Sundarar was yet another Śaiva saint, who probably lived in the seventh century. The songs of these three saints are together famous as *Tevārams.* Tiru-mūlar (who lived earlier, about 5th century A.D.) was the author of Tirumantiram. He had travelled in the northern regions and was acquainted with the Pratyabhijñā school of Kāśmīra. He refers to Āgama in this work, and it is said that he brought the twenty-eight agama texts to the Tamiḷ country from Kāśmīra. Māṇikka-vācakar, another Tamiḷ saint and poet who probably lived much earlier, in the second or third century, was a Śaiva enthusiast and a friend of the Chera king. His *Tiru-vācakam* ("the sacred-sayings") and *Tiruk-kovai* ("the sacred garland") had already helped Śaivism spread among all classes of people. The Tamiḷ devotional songs of all the saints together constitute what is called Tirumurai; and redacted into twelve books by Naṁbi-Aṇḍar-Naṁbi, this is the Tamiḷ counterpart of the Sanskrit Āgama in the Tamil Country.

Meykaṇḍa-deva (who lived around 1216-1248 A.D.), who was a disciple of Parañjyoti-muni, wrote a terse work consisting of twelve aphorisms based on *Rauravāgama* (Pāśa-vimocana-paṭala, according to the glossator Sadāśivācārya; 'Raurava-tantrāntargata', according to the commentary of Śivāgra-yogi). This work called *Śiva-*

jñāna-bodham attempted to provide orthodox Vedic framework for the Āgamas. He wrote that while the Veda is the cow, the Āgama is the milk drawn from that cow, the Tamiḷ hymnal collections Tēvāram and *Tiruvācakam* are like the ghee extracted from that milk; and Meykaṇḍa-deva's own work is like unto the excellent taste of that ghee.

The teachings of Meykaṇḍa-deva was explained and popularised by Aruḷ-nandi-Śivācārya (around 1253 A.D.) and by Umā-pati-Śivācārya (around 1313 A.D.). It is claimed that Māṇikka-vācakar (9th century A.D.), one of the earliest saints, taught Śaiva-siddhānta in Tamiḷ, and that he was followed by fourteen sages in succession (santāna-gurus), who crystallized Śaiva-siddḥānta and spread it among the masses. They prepared the people to receive the doctrine of divine grace (aruḷ) that "Vāyavīya-saṁhitā' of *Śiva-mahāpurāṇa* taught, and to accept the path of devotion that is the corner-stone of Śaiva-siddhānta.

There are several important and influential Śaiva-siddhānta centres in Tamiḷ-nāḍu, principal among them being in Tirunelveli, Madurai, Māyavaram (Dharmapuram), Tanjore (Tiruvananḍār, Tiruvavāḍadurai) and Tiruvaṇṇāmalai.

The form of Śaivism which prevails primarily in Karnataka, and which has a rich literature in Kannaḍa, is known as Vīra-śaivism. The philosophical foundation of this new sect was provided by Śrīkaṇṭha's commentary on the '*Vedānta-sūtras,* about 1122 A.D.; and this was based on Vayavīya-saṁhitā' section of *Śiva-mahāpurāṇa.* It speaks of Śveta as the first teacher of Śaivism and as the promulagator of diverse Āgamas (nānāgama-vidhāyi). 'Vāyavīya-saṁhitā' (2, 9, 2-5) gives a list of twenty-eight

yogācāryas, beginning with Śveta and ending with Lakulīśvara. The predecessor of Lakulīśvara in this list is one, Soma-śarmā, who probably inaugurated a tradition of āgama called Soma-śaiva, even as Lakulīśvara was responsible for Lākula-śaiva. Śrīīkaṇṭha makes no distinction between the status enjoyed by the Vedic corpus and the status of the Śaiva-āgamas:

वयं तु वेदागमयोर्भेदं न पश्यामः।

Rēṇuka's *Siddhānta-śikhāmaṇi,* which was an early work dealing with the philosophy as well as practices of the Vīraśaiva community, mentions four āgamic divisions: Śaiva, Pāśupata, Soma and Lākula. The author claims to have composed his work after consulting all Śaiva-tantras, from Kāmika to Vātula, and extols that the Vīra-śaiva-tantra is the essence of all the tantras (1, 31-32). The work commends the wearing of two kinds of liṅgas as symbolic of Śaiva-affiliation: external (bāhyam, the linga in stone) and internal (ābhyantaram, concentration of mind):

लिंगधारणमाख्यातं द्विधा सर्वार्थसाधकम्।
बाह्यमाभ्यन्तरं चेति मुनिभिर्मोक्षकांक्षिभिः॥

Vīra-śaivāgama is in many ways unique and differs from Tamiḷ Śaivāgama and Kāśmīra Śaiva. Apart from the wearing of liṅga on the body (liṅga-dhāraṅa), the doctrine of the six planes of spiritual experience (śhaṭ-sthalas) and the belief in the five pontifical seats and five progenitors (pañcācāryas), it is greatly influenced by the Kannaḍa compositions of saint-poets like Koṇḍa-guḷi Kēśirāja (about 1107 A.D.), Jēḍara-Dāsimayya (about 1150 A.D.), Ekāntada-Ramāyya, Ḍakkeya-Mārayya, Sakaleśa-

Mādarasa and Basava (around 1160 A.D.). The Vīra-śaiva movement was for religious and social reform, and it acquired considerable force when the 'Śunya-siṁhāsana' was established in Kalyāṇa during the year 1156 A.D.; and when the great saint Allama-prabhu became its first leader. In the wake of this movement, the Āgama tradition (which concerned principally with temples and public worship) suffered to some extent. But it continued nevertheless.

Although there was an acceptance of the twenty-eight āgamas in common with the Śaiva-siddhānta of the neighbouring Tamiḷ country, some āgamas were regarded as especially suitable to the Vīra-śaiva ideology, like *Vīrāgama*, *Sūkṣmāgama*, *Candra-jñānagama* and *Kāranāgama*. There was also a *Vīraśaivāgama*, which spoke of four divisions (Śaiva or Dakṣiṇa, Pāśupata, Vāma and Kula), the first of which alone was in consonance with Siddhānta. This position was elaborated in several treatises like Basava-purāṇa of Bhīma-kavi (1369 A.D.), *Śīla-saṁpādane* of Somanātha (1300 A.D.) and *Śiva-tattva-cintāmaṇgi* of Lakkaṇa-daṇḍeśa (about 1424 A.D.). The last mentioned work was hailed as "the crown-band of all Veda and Āgama' ("sakala vedagamada śikhā-sūtra).

The general orientation of Vīra-śaiva philosophy is dualism (while on the spiritual path) and non-dualism (at the final stage of emancipation); and in its outlook it places equal reliance on wisdom and conduct. This sect is distinguished by its recognition of six 'sthalas' (bhakta, māheśa, prasādi, prāṇa-liṇgi, śaraṇa and aikya), eight 'āvaraṇas' (guru, liṅga, jaṅgama, pādodaka, prasāda,

bhasma, rudrākaśa and mantra), five 'ācāras' (sadācāra, śivācāra, gaṇācāra, bhṛtyācāra and liṅgācāra) and liṅgāṅga-sāmarasya. The doctrine of experience (anubhava) as the mystic and direct experience of divine presence in ones own being (śivānub-hava) is also characteristic of this sect.

Chapter IV

ŚAIVA-SIDDHĀNTA (1)

(I)

At the scholarly level, the dualistic outlook of the Āgamas, especially *Rauravāgama,* was brought out by the gloss on it (vṛtti) by Sadyojyoti, as has already been mentioned. This siddha from Central India wrote as many as seven treatises, most of them in the form of Kārikās. Among his disciples was Rājanaka-Rāmakaṇṭha I (eleventh century), who is the author of *Ratna-traya* (Devakoṭṭai, 1925). In the wake of this attempt to project the dualistic orientation of the Āgama corpus, Bhoja of the Paramāra dynasty of Gujarat (1018-1060 A.D.) wrote *Tat-tva-prakāśikā* to explain the nature of Śiva through thirty-six categories of existence. This work became celebrated as a standard text of Śaiva-siddhānta.

But there was an attempt to foist a non-dualistic (or rather bhedābheda) interpretation on this work by Srikumāra-deva (around 1050 A.D.), the author of a commentary known as *Tātparya-dīpikā* (Cowkhamba, Varanasi, 1976, and ed. by T. Ganapati Sastri, Trivandrum, 1920) on Bhoja's work. There was, however, an effective rejoinder to this by Aghora-śiva of the Coḷa country (about 1158) who was a member of the Āmardaka division of Śaiva-siddhānta and presided over its branch in Chidambaram. He wrote his own commentary (Vyākhyā)

on Bhoja's work, and brought out the validity of the dualistic outlook in understanding correctly the Āgama position (ed. by N. Krishna Sastri, Devakoṭṭai, 1923-25). The opening verse itself speaks of the untenability of the non-dualistic approach to Siddhānta:

अद्वैतवासनाविष्टैः सिद्धान्तज्ञानवर्जितैः।
व्याख्यातोऽत्रन्यथाऽन्यैर्यत्स ततोऽस्माकमुद्यमः॥

Paramānanda's *Śaiva-bhūśaṇa* provides a list of eighteen masters of Śaiva-siddhānta (Śivācāryas), which begins with Sadyojyoti's teacher (9th century A.D.) and ends with Aghora-śiva (12th century A.D.). Each of these masters is celebrated as having compiled a manual of instructions for the practice of Siddhānta, the manual being known as 'paddhati'. The list of the masters is:

1. Ugra-jyoti
2. Sadyo-jyoti
3. Rāma-kaṇṭha
4. Vidyā-kaṇṭha
5. Nārāyaṇa-kaṇṭha
6. Vibhūti-kaṇṭha
7. Sri-kaṇṭha
8. Nīlakaṇṭha
9. Soma-śaṁbhu
10. Īsāna-śaṁbhu
11. Hṛdaya-śiva
12. Brahma-śiva
13. Vairāgya-śiva
14. Jñāna-śambhu
15. Trilocana-śiva
16. Varuṇa-śiva
17. Īśāna-śiva

18. Aghora-śiva

Another version of the list begins with the sage Durvāsa (who received instructions from Śiva himself) and mentions Piṅgala as his successor, and as the teacher of Ugra-jyoti. Mention has already been made of the contribution of Sadyo-jyoti to the stylization of Śaiva-siddhānta. His disciple Rāma-kaṇṭha wrote *Sadvṛtti* explaining the relation between Śiva and Śakti. He was from Kāśmīra. One of his students, Śrīkaṇṭha (who succeeds him in the list) was the author or *Ratna-traya*, which expounds the dualistic standpoint of Āgama. Nārāyaṇa-kaṇṭha, also from Kāśmīra, prepared a gloss on *Mṛgendrāgama* and wrote an elaborate commentary (*Bṛhaṭṭīkā*) on Sadyojyoti's *Tattva-saṁgraha*. Soma-śaṁbhu who figures in the list belonged to the eleventh century A.D., wrote Krama-kāṇḍa-kramāvalī (more familiarly known as *Soma-śaṁbhu-paddhati*), which is the oldest Siddhānta work available today; and it continues to enjoy celebrity.

Īśāna-Śiva is probably the author of the encyclopedic and well-known āgama text *Tantra-sāra-paddhati* (more familiarly known as *Īśāna-śiva-gurudeva-paddhati*) (ed. by T. Gaṇapati Śāstrī, Trivandrum, 1920), which relies on Bhoja-deva's *Tattva-prakāśikā*.

Aghora-śiva wrote *Kriyā-krama-dyotinī*, which closely follows Soma-śaṁbhu's book, and which is being consulted to this day. He also prepared commentaries on Śrīkaṇṭha's *Ratna-traya* and Nārāyaṇa-kaṇṭha's commentary on *Mṛgendrāgama*.

According to Śaiva-siddhānta, Śiva, for the sake of securing the welfare of the souls, assumes form (viz., becomes sakala) and proceeds to create.

व्यापयेद् भूवनं सर्वं व्यापयेत् सर्वदेहिषु।
अवस्थितश्च सर्वत्र तेनासौ सकलः स्मृतः॥
व्योमस्थं निष्कलं तत्वं वाच्यवाचकवर्जितम्।
निनादकलयातीतः स वै निष्कल उच्यते॥

(*Nihśvāsa-tantra,* 28, 6-7 and 13)

From the supreme, energy (pāra-śakti) inherent in Śiva revealed itself first, and from it sound (nāda) issued forth; and from that came forth the primeval nucleus (bindu), which became Sadāśiva. From Sādaśiva emerges Īśvara, from Īśvara Rudra, from Rudra Viṣṇu, from Viṣṇu Brahmā and from Brahmā all creation, animate and inanimate. The supreme God (Parameśvara) is the cause of all the five aspects of creation: emanation (sṛṣṭi), preservation (sthiti), dissolution (saṁhāra), concealment (tirobhāva) and grace (anugraha). Then the Śaivas (seven types of them) took shape. From the five faces of Sadāśiva the twenty-eight Āgamas took shape. And five sages were initiated from these faces. They are associated with others who are known as "gocara's, on account of their being distinguished by five characteristic Śaiva signs -aṣ, rudrākṣa berries, upper cloth, staff and sacred cord, and belonging to the lineage of these sages, who were the original 'gocaras', being initiated from the five faces of Śiva. They were the progenitors of the Śaiva systems that came into vogue, (see APPENDIX)

पुनः सृष्टेस्तु काले तु सकलस्य परः शिवः।
सदेशमूर्तिमास्थाय आत्मरक्षार्थचिन्तनाम्॥
इच्छाशक्तिं च ज्ञानं च क्रियाशक्तिं तिरोधिकाम्।
मनोन्मनीं च प्रज्वाल्य तच्छक्तिप्रथमोद्भवाम्॥

पराशक्तिस्ततो नादो नादाद् बिन्दु समुद्भवः।
बिन्दोः सदाशिवस्तस्मादीश्वरः समजायत॥
तस्माद्रुद्रस्ततो विष्णुर्विष्णोर्ब्रह्मण उद्भवः
तदुद्भवं जगत्सर्वं पश्चात्तु स्थावरोद्भवः।
पंचकृत्यस्य कारणं परमेश इति स्मृतः॥

(*Rauravāgama*, Kriyā 63, 2-6)

शैवं सप्तविधं प्रोक्तमुद्भवं तु प्रकीर्तितम्।
शिवोद्भवमिति ज्ञेयं शुद्धशैवमिति स्मृतम्॥
संक्रान्तिं च समावेशसमुत्पत्यभिव्यक्तिकम्।
उपशैवानादिशैवं शैवमार्गे तु संज्ञितम्॥

(ibid, 6-9)

सप्तधा शैवमादिष्टं .... ।
अनादिशैवं प्रथममदिशैवं द्वितीयकम्॥
महाशैवतं तृतीयां तु चतुर्थं चानुशैवकम्।
अवान्तरं तु शैवं तु पंचमं तु विदुर्बुधाः।
षष्ठं प्रवरं शैवं तु सप्तमं चान्यशैवकम्॥

(*Virāgama*, 9, 4-6)

कौशिकः काश्यपश्चैव भरद्वाज नन्दिकः।
अगस्त्यश्-चैव पंचैते पंचवक्त्रेषु दीक्षिताः॥
संक्रान्तिशैवं काश्यपं समावेशस्तु कौशिकम्।
भारद्वाजं समुद्भुत शुद्धशैवं तु नन्दिनः।
आगस्त्यं च अभिव्यक्तमनादिशैवं परं शिवम्॥

(*Rauravāgama*, Kriyā, 63, 8-9 and 15-16)

The five faces of Śiva are named: Īśāna (above the others, ūrdhva), Tatpuruśa (East), Aghora (South), Sadyojāta (West), and Vāmadeva (North). They represent

Sadāśiva, Īśvara, Rudra, Brahmā, and Viṣṇu (who are known as Karaṇeśvaras). The five sages that obtained initiation from the five heads are: Agastya (above), Gautama (East), Bhāradvāja (South), Kāśyapa (West) and Kauśika (North). However, another account (*Vīrāgama*, 7, 11-14) gives the names differently: Atri (above), Kaśyapa (South), Bhāradvāja (East), Kauśika (North) and Gautama (West). Still another text (*Rauravāgama*, kriyā, 63 8f) names them: Kauśika (above), Kaśyapa (East), Nandika (South), Agastya (North) and Bhāradvāja (West), who were responsible for five of the seven types of Śaivas: Samāveśa-śaiva, Sankrānti-śaiva, Śuddha-śaiva, Abhivyakti-śaiva and Samutpatti-śaiva respectively. Parameśvara himself was responsible for Ādi-śaiva and two disciples initiated by sage Bhāradvāja, Kuṇḍa and Goḷa were progenitors of the Upa-śaiva types.

The terms 'kuṇḍa' and 'goḷa' refer to those who are illicitly born of a brāhmin in a woman who has her husband alive (kuṇḍa), or in a woman who is a widow (goḷa) (cf. *Manu-smṛti*. 3, 174). They are assigned tasks like tending the temple garden.

An account given in *Pratiṣṭhā-lakṣaṇa-sāra-samuccaya* (ed. Kṛiṣṇa Śarmā, Kāṭhmaṇḍu, Nepāl, 2 vols, 1966 and 1968) lists the different classes of Āgama texts that proceeded from the five faces of Śiva: Siddhānta (the twenty-eight original āgamas, mūlāgama, beginning with Kāmika and ending with Vātula) from the Īśāna or the upper face, Gāruḍa (the twenty-eight tantras like Śābara, Toḍala or Trotala, Kaṁbala, Huṁkāra and Śikhā-sāra) from the Tatpuruśa face, Bhairava (thirty-two tantras like Svacchanda-bhairava, Vetāla-mardana and Jhaṅkāra) from the Aghora face, Bhūta (twenty tantras like Hālāhala,

Haya-grīva, and Khaḍga-rāvaṇa) from the Sadyojāta face, and Vārma (twenty-four tantras like Naya, Nayottara and Mohana) from the Vāmadeva face.

Of these tantras, the Vāma-tantras are reputed to bestow magical power (siddhi) on the practitioners, and hence the texts belonging to this class deal with magic, sorcery and witchcraft. The Bhairava group of tantras (also called Dakṣiṇa) are meant to secure worldly prosperity as well as emancipation from worldly involvement. The Bhūta and Gāruḍa groups are also magical in nature, curative in intent, and occult in orientation. The number of texts included in these groups is not fixed; the number given in the above account is not uniformly accepted. But the number of texts that go to constitute the Siddhānta class of āgama texts is always given as twenty-eight. And they are considered superior to the other classes of texts, because they proceed from the upper face of Śiva, and thus constitute what is known as the 'upper stream' (ūrdhva-srotas).

But these twenty-eight texts are recognized as stream-texts in themselves (srota-granthas), which suggests that they were accommodated in the five faces of Sadāśiva. According to *Pūrva-kāraṇa* (1, 68-70) and *Cintya* (1, 65-67):

1. Sadyojāta face: Kāmika, Yogaja, Cintya, Kāraṇa, Ajita (5)

2. Vāmadeva face: Dīpta, Sūkṣma, Sāhasra, Aṁśumad, Suprabheda (5)

3. Aghora face: Vijaya, Nihśvāsa, Svāyaṁbhuva, Anala, Vīra (5)

4. Tatpuruśa face: Raurava, Makuṭa, Vimala, Candrajñāna, Mukha-biṁba (5)

5. Īśāna face: Prodgīta, Lalita, Siddha, Santāna, Śarvokta, Pārameśvara, Kiraṇa, Vātula (8)

These āgamas are also said to represent various parts of Sadāśiva's body: (1) feet, (2) ankles, (3) toes of the feet, (4) portion of the leg from ankle to knee, (5) knees, (6) thighs, (7) private parts, (8) waist, (9) back, (10) navel, (11) stomach, (12) heart, (13) breasts, (14) eyes, (15) neck, (16) ears, (17) head, (18) arms, (19) chest, (20) face, (21) tongue, (22) cheeks, (23) forehead, (24) earrings, (25) sacrificial cord, (26) necklace, (27) ornaments, and (28) garments, respectively.

The first ten āgamas belong to the Śiva' division and are dualistic in orientation, while the other eighteen belong to the 'Rudra' division and are said to be dualistic-and-non-dualistic in outlook. The basis of this division is the forms of Śiva or Rudra which received the āgama when it was revealed by Sadāśiva.

I. The wisdom contained in the āgama became manifest as sound (nāda), and ten forms of Śiva (Śiva-bhaṭṭāraka) received it first. Therefore the first division is also described as 'higher' or primary (para):

1. Kāmikāgama-received by Praṇava, Trikāla and Hara
2. Yogajāgama by Sudha, Bhasma and Vibhu
3. Acintyāgama by Dīpta, Gopati and Aṁbika
4. Kāraṇāgama by Kāraṇa, Śarva and Prajāpati
5. Ajitāgama by Suśiva, Śiva and Acyuta (Viṣṇu)
6. Dīptāgama by Īśa, Trimūrti and Hutāśana (Agni)
7. Sūkṣmāgama by Sūkṣma, Vaiśravaṇa (Kubera) and Prabhañjana (Vāyu)
8. Sāhasrāgama by Kāla, Bhīma and Dharma

9. Aṁśumadbhedāgama by Aṁśu, Ugra and Ravi (Sūrya)
10. Suprabhedāgama by Diśeśa, Gaṇeśa and Śaśi (Candra)

II. The second division of eighteen āgamas was revealed to the eighteen Rudras who became possessed by Śiva ("rudraih śivāviṣṭaih'); and because these texts were manifest subsequent to the earlier ten, they are described as 'secondary' (apara):

11. Vijayāgama to Anādi-rudra and Parameśvara
12. Nihśvāsāgama to Daśārṇa and Saila-saṁbhava
13. Svāyaṁbhuvāgama to Nidhana and Padma-saṁbhava (Brahmā)
14. Analāgama to Vyoma and Hutāśana (Agni)
15. Vīragāma to Teja and Prajāpati
16. Rauravāgama to Brāhmaṇeśa and Nandikeśvara
17. Mukuṭāgama to Śiva and Mahādeva
18. Vimalāgama to Sarvātman and Vīrabhadra
19. Candra-jñānāgama to Ananta and Bṛhaspati
20. Mukha-biṁbāgama to Praśānta and Dadhīci
21. Prodgītāgama to Śūlin and Kavaca
22. Lalitāgama to Ālaya and Rudra-bhairava
23. Siddhāgama to Bindu and.Caṇḍeśvara
24. Santānāgama to Śiva-niṣṭha and Śaṁśapāyana
25. Śarvoktāgama to Soma-deva and Nṛsiṁha
26. Pārameśvarāgama to Śrīdevī and Uśanās
27. Kiraṇāgama to Deva-tārkṣya and Saṁvarta
28. Vātulāgama to Śiva and Mahākāla

While the number of Āgamas is fixed as twenty-eight and even the total extent of this corpus is fixed at 20, 10, 00, 10, 19, 38,44000 verses (according to Nijaguṇa's

Viveka-cintāmaṇi), each of these Āgamas has varying numbers of secondary āgamas (upāgamas), so that the total number of source-texts of Śaiva-siddhānta is counted as 207. The names of the subsidiary or affiliated texts known as Upāgamas are given in the Appendix; extracted from the taḅle appearing in the Pondichery edition of *Rauravāgama*, Vol. I. Not many of these Upāgamas (even those which are quoted by commentators like Nārāyaṇa-kaṇṭha and Aghora-śiva) are available at present. It is hard to ascertain the nature, extent, content or value of these texts. A few of them have been known independently, Śiva-dharmottara-purāṇa (given as an upāgama of Śarvoktāgama, 25th), for instance, or *Vīṇā-śikhottara* (upāgama of *Yogajāgama*, 2nd). Among these Upāgamas that are well-known and widely studied are *Mataṅga-pārameśvara* (upāgama of *Pārameśvarāgama*, 26th), *Nārasiṁham* (or *Mṛgendrāgama*, upāgama of *Kāmīkāgama*, 1st) *Kāśyapam* (upāgama of *Aṁśumadbheda*, 9th), *Pauṣkaram* (upāgama of *Pārameśvarāgama*, 26th).

(2)

The general structure of the Āgama as a text is distinguished by its division into four 'books' (pāda, quarter) and each 'book' into a number of "sections' (paṭala). The four 'books' are uniformly named Jñāna (or Vidyā, wisdom), Kriyā (ritual action), Caryā (sectarian conduct) and Yoga (spiritual communion). While the contents of the four books approximate to the philosophical foundations of the sect (Jñāna), the specific worship rituals (including fire-sacrifices, image-worship at home and in the temple, meditation, recital of hymns, and so

on) (Kriyā), daily conduct and religiously proper behaviour (Caryā) and higher aspects of ethical and spiritual approach to the Godhead (yoga), the division of the Āgama into four 'quarters' follows another ideology, based on different forms and levels of initiation (dīkṣā) and progress on the path in stages (mārga).

For a Śaiva-siddhāntin, initiation is both indispensable and important. The practitioner and priest are alike always properly initiated and hence they are known as dīkṣitas. Initiation in this sect is unique in many respects. Vedic rituals are combined here with symbolic rites, and the interaction between the initiator (preceptor, guru, deśika, ācārya) and the initiated (aspirant, śiṣya, dīkṣya) assumes numerous dimensions, calculated to confer on the latter necessary benefits such as the instantaneous purification of body and mind, complete or gradual elimination of all fetters and obstacles, equipment with fresh and occult energy, assumption of a specific style of life conducive to the spiritual goal, unfailing and practical guidance on the path choṣen, and expert acquaintance with the details of the intellectual and esoteric aspects of the Siddhānta.

Mrgendragama (kriya, 8, 1 and 86 ff) defines dikṣa as that by means of which one obtains what he wants (iṣṭa-sidhani dikṣa), ordained by Śiva himself (parameśa-mukhodgata); the impure person is thereby purified (dikṣa suddhir-aśuddhasya). And the commentator Bhatta-Narayana-kantha explains that during the initiatory rites, the self which is burdened and hindered by stains such as 'mala' will get rid of the burdens and hindrances by the power of the mantras; and that thereby the real nature of the self will manifest itself, by overcoming the factors which serve to hide it:

मलादिप्रतिबद्धस्वरूपस्यात्मनः मन्त्रप्रभावतो
तद्व्युदासेन स्वरूपाभिव्यंजनम्।

The belief is that during initiation, Śiva presents himself in the person of the preceptor (deśika, ācārya) and bestows on the aspirant the necessary energy to go through the path of spiritual unfoldment:

यतस्ते शिववीर्येण संस्पृष्टाः पुरुषोत्तमाः
संस्कृताश्च शिवमन्त्रैगुरुणा शिवमूर्तिना॥

(*Mataṅga-pārameśvara, caryā,* 1, 13)

The phenomenon of the divine energy making itself available to the aspirant through the preceptor is technically known as 'śakti-pāta' (descent of the spiritual power').

There are three kinds (or rather stages) of dīkṣā; and they are given thus in the ascending order: 'samaya', 'viśeśa', and 'nirvāṇa', and last one has two varieties, 'bhautika' (sādhakābhiṣeka) and 'naiṣṭhika' (ācāryābhiṣeka). Those who receive initiation in these dikṣās are known as 'samayī', 'putraka', 'mantra-vṛtti' and 'deśika', respectively. The paths they follow are 'Dāsa-mārga' for the samayī (where the aspirant will look upon himself as a servant of the Godhead), 'Putra-mārga' for the putraka (where the aspirant will regard himself as the son of the Godhead), 'Saha-mārga' for the 'mantra-vṛtti' (where the aspirant regards himself as the friend of the Godhead), and 'San-mārga' for the deśika (where the aspirant regards himself as one with Godhead).

In accordance with this scheme, the first book of the Āgama known as 'Kriyā-pāda' is especially relevent to the 'samayī', the second book known as 'caryā-pāda' is meant particularly for the 'putraka', while the third,

'Yoga-pāda' is useful for the 'mantra-vṛttti' and the final 'Jñāna-pāda' for the 'deśika'. Some texts, however, prescribe 'Caryā-pāda' for the 'samayī' and 'Kriyā-pāda' for the 'putraka'.

चर्यामार्गं दासमार्गं पुत्रमार्गं क्रियां विदुः।
सहमार्गं योग पादं सन्मार्गं ज्ञानमेव च॥
दासमार्गी शिवध्यानलिंग बिम्बालयादिकृत्।
शैवनृत्तनुतिस्तोत्रगानकृद् द्रोहिमर्दकः॥
पुत्रमार्गी शिवार्चादिजपहोमपरायणः।
प्रवेशकः शिज्ञानी त्वौपदेशिक एव वा॥
सहमार्गी भवेत् सर्वशैवागम विशारदः।
पुत्रीकृत जनः शैवाचार्यः सान्तानिकश्च यः॥
सन्मार्गी त्यक्तंसंसार समत्वशुचिमत्वयुक्।
समदृङ् निरहंकारी शिवज्ञानकृतश्रमः।
एतच्चतुर्विधं मार्गं सालोक्यादि फलप्रदम्॥

(*Śiva-jñāna-bodha-saṁgraha* and *Kāmikāgama*, quoted in *Śaivāgama-paribhāśā-mañiari*, *4*, 123-128)

The texts speak of all Śaivas as belonging to one or the other of these four kinds: the samayī who has newly entered the path and has taken the preliminary pledges (samayastha), is expected to observe all the rules of conduct prescribed in the 'caryā-pāda' and some of the rituals prescribed in the 'kriyā-pāda' of the Āgama. After death, he will attain the Rudra-status. He belongs to the lowest class of spiritual aspirants, because the spiritual power will descend into him in very slow measures. However, some texts (like *Mataṅga-pārameśvara*. caryā, 1,17) do not regard him as initiated (dīkṣita).

दीक्षितः समयस्थस्य दीक्षितस्यापि साधकः।
साधकस्याप्यथाचार्यो ज्येष्ठः संपरिकीर्तितः॥

(*Mataṅga-pārameśvara*, caryā, 1, 17)

But the same text prescribes that he must undergo initiation (caryā, 4, 3)

दासवन्निवसेन्नित्यं दीक्षमाश्रित्य मोक्षदाम्।
चर्यैषा मुक्तये तस्य प्रशस्ता शाश्वती क्रिया॥

The putraka, on the other hand, is the type that will better benefit from the initiation; the descent of power will be faster in his case. He is described as one who is really initiated into the path ('śiva-tatve tu niyuktah pāramārthatah') and intent on emancipation ('mokṣārthī') and who regards emancipation as delayed from him only until death ('deha-pāta-vyavahitam pratīcchan padam-adbhutam'). He engages himself in general Samayācāra to the best of his ability, either residing with the preceptor or living in his own home (putrakah gauravam dhāma bhajet, tiṣṭhet sva-dhāmni vā). He must tend the sacrifical fires and serve the preceptor and remain tranquil.

Those who have received the third kind of initiation (nirvāṇa-dīkṣā) are more advanced, and fall into two categories. The descent of power in their case is very rapid or even instantaneous; they would get rid of the fetters and obstacles even when they are alive. The details of 'Yoga-pāda' part of the Āgama is meant for them.

The first group of aspirants consists of practitioners who have by the power of the mantra got rid of the evil elements in their constitution, and have stabilized the meritorious aspects ('duṣkṛtaṁśe hate sati, explained by the commentator "mantra-sāmarthyāt vyāhate, śubha-

karmāṁśe cāvasthāpite", *Mṛgendra.* kriyā, 8, 7). They follow the normal worldly interests (and hence called "loka-dharmī"), and are engaged in the gross world (hence also known as "bhautikī"), while attending to their daily rituals, worship, meditation and fire-oblations (sādhakas). They expect to obtain the eight supernormal accomplishments (aṇimā mahimā, garimā, laghimā, prāpti, prākāmya, īśitva and vaśitva) after they die ('dehottarāṇimādyartham śiṣṭeṣṭāoka-dharminī'). They are described in some texts as hermits, engaged all the time in the mantra that is given to them by their preceptors ('sādhya-mantraika-cittātmā') and absorbed in their own ritual observances ('svānuṣ-ṭhānodyatas sadā') (*Mataṅga-pārameśvara.* caryā, 4, 15).

The second group of aspirants consists of those who have given up all worldly interests and pursuits completely (tyakta-laukikācārāh) and have devoted themselves entirely (hence known as "naiṣṭhika") to the spiritual path that leads to the highest goal ('śiva-dharmānuṣṭhāna-tatparā eva'). The initiation in their case confers on them the spiritual power instantaneously, and they assume the qualities like omniscience etc. of Śiva even when they are alive in the present body ('vinā bhaṅgam tanoh'). They are eligible to become preceptors (deśika, ācārya), and are competent to bestow initiation on others, to consecrate temples and instal icons, and to officiate as chief priests. They are most honoured ('pūjya-tamāh') because they are concerned only with working out the welfare of mankind ('lokānugraha-kāraṇāt').

The distinction between these two categories is mainly in their motivations: the 'bhautikī' is intent on power (bhūti-kāma; bhautikam kāmya ity uktah), while the

'naiṣṭhikī' is keen on emancipation (nirvāṇa) (cf. *Mṛgendra*, kriyā, 8, 1 and 2).

देशिको मन्त्रवृत्तिश्च पुत्रकः समयी च सः।
चत्वार एव शैवाः स्युर्यतिनो व्रतिनोऽपि वा॥

(*Mṛgendrāgama, caryā*, 1,2)

उक्तं स्वच्छन्दशास्त्रे च शिष्यं पृच्छेद् गुरुः स्वयं।
फलं प्रार्थयसे यादृक् साधनमारभे॥
वासनाभेदतः साध्यप्राप्तिर्मन्त्रचोदिता॥

also (*Tantrāloka*, 15th āhnika, 21-22)

साधको द्विविधः शैवधर्म लोकोज्झितस्थितिः।
लोकधर्मीफलाकांक्षी शुभस्थाशुभोज्झितः॥
द्विधा मुमुक्षुर्बीजः समयादिविवार्जितः।
बालबालिशवृद्धस्त्रीभोगभुग्व्याधितादिकः॥
अन्यः सबीजो यस्येत्थं दीक्षिता शिवशासने॥

The former, in order to obtain supernormal power is devoted to the perfection of specific mantras, and is hence known as 'mantra-vṛtti'. He undertakes to perform spiritual retreats known as 'vratas' for specific periods only ('bhautika-vratinas te syur yeśām sārādhikam vratam', comm. "iyatā kālena yāvad vratam samnyastavyam iti"), and follow only for that period certain disciplinary regimen like wearing matted hair (jaṭā), daubing the body with aṣ (bhasma), carrying the mendicant's staff (daṅḍa), wearing only a strip of cloth to cover his private parts (kaupīna) and so on. The latter, however, follows the 'vrata' all through his life (pūrṇa-vratāvadhih)) 'until they die' (dehapātāvad-hi).

Although the former category of those who receive the "nirvāṇa-dlkṣā", do take recourse to vratas, they are

included in the group of 'avratins' (along with the 'samayīs' and 'putrakas'); only the 'deśikas' are described as 'vratins' for the spiritual retreat in their case is complete, exclusive and life-long (cf. *Mṛgendra*, caryā, 1,11 and 12). They are expected to devote themselves to discussions pertaining to the scriptures (āgama-carcā), their routine religious observances (anuṣṭhānābhyāsa), helping their devotees (bhakteṣvanugrahah) and installations of Śiva-liṅgas and consecrations (śivādi pratiṣṭhā).

Thus, the Āgama speaks of Siddhānta-śaiva as falling into two broad divisions (cf. *Acintya*, 40, 20-2, 'siddhāntam dvividham bhavet'): that which leads to ritualistic perfection (karmānta),and that which ends with the liberating wisdom (jñānānta). For accomplishing ritualistic perfection, the details prescribed in 'caryā', 'kriyā' and 'yoga' books of the Āgama become instrumental (karmaṇām sādhanam bhavet). The book dealing with Jñāna is beyond them,and is supreme (jñānam ūrdhvam param smṛtam).

The texts also suggest that the four paths followed by the Śaivas, corresponding to the four books of the Āgama, have four stages of emancipation as their goals or benefits. The 'samayī obtains 'sālokya' (the benefit of residing, by the power of his meditation, in the same plane of existence as Godhead is, "dhyānāt lokam tu saṁprāpya sālokyam'); the 'mantra-vṛtti' obtains 'sāmīpya' (gets close to Godhead in terms of spatial existence, tad deśasya samīpa-stham); the 'mantra-vṛtti' obtains 'sārūpya' (assumes the same form as Godhead, "tat tad rūpasya saṁprāptih'); and the 'deśika' obtains the highest reward, or more properly 'Śiva-sayūjya' which is really emancipation (mokṣa) (he becomes united with Godhead, 'Śive saṁyojitam rūpam'):

दासमार्गी शिवार्चादि जपहोमपरायणः।
प्रवेशकः शिवज्ञानी त्वौपदेशिक एव वा॥
सहमार्गी भवेत्सर्वशैवागमविशारदः।
पुत्रीकृतजनः शैवाचार्यः सान्तनिकश्च यः॥
सन्मार्गी त्यक्तसंसार समत्वशुचिमत्त्वयुक्।
समदृङ् निरहंकारी शिवज्ञानकृतश्रमः।
एतच्चतुर्विधं मार्गं सालोक्यादि फलप्रदम्॥

(Kārmika)

सालोक्यं चैव सामीप्यं सारूप्यं सायुज्यं तथा।
ध्यानाल्लोकं तु संप्राप्य सालोक्यं तद्विधीयते॥
तद्देशस्य समीपस्थं सामीप्यमिति चोच्यते।
ततद्रूपस्य संप्राप्तिः तत्सारूप्यमिति स्मृतम्॥
शिवे संयोजितं रूपं सायुज्यमिति गद्यते॥

(*Suprabhea*, yoga, 3, 98 ff)

(3)

As regards initiation, four grades are recognized in accordance with the speed with which the descent of divine power (śakti-pāta) occurs: very slow (manda-tara), slow (manda), rapid (tīvra) and more rapid (tīvra-tara or instantaneous). The four initiations described above are to be viewed from this standpoint.

Initiation is said to be of two kinds: 'dependent' (sādhāra or sāpekṣa) and 'independent' (nirādhāra or nirapekṣa). The former which is dependent upon a preceptor is meant for the lower grades of devotees (sakala), and Śiva provides the initiation only through a human preceptor: in this initiation the descent of divine power can be very slow, slow or rapid. When the occasion

necessitates very rapid descent of divine power, the initiation is directly bestowed by Śiva (viz. without the mediation of a human preceptor). This is known as 'independent' and is bestowed on superior grades of devotees (vijñānā-kala and pralayākala).

साधारा च निराधारा साधारा सकलस्य तु।
निराधारा ह्यथान्येषामेव दीक्षा मयोदिता॥
आचार्यनिरपेक्षेण तीव्रशक्त्या तु शंभुना।
या क्रिया क्रियते सा तु निराधारेति कीर्तिता॥
गुरुमुर्तिं समाधाय मन्दीव्रादिभेदतः।
कुरुते सकलस्येशः साधारा तामिमां विदुः॥

(*Acinatya-Viśva Sādākhya*, 8, 20-22)

निराधारोऽथ साधारः शिवस्यानुग्रहे द्विधा।
निराधारोद्वयोस्तेषां साधारः सकलस्य तु॥
आचार्य निरपेक्षेण क्रियते शंभुनैव या।
तीव्रशक्तिनिपातेन निराधाराऽथ सा स्मृता॥
शिवोऽनपेक्षिताचार्यो द्विधा शक्तिनिपातनात्।
स्वयमेवानुगृह्णाति विज्ञानप्रलयाकलान्।
आचार्यमर्तिमास्थाय चतुर्धा शक्तिपाततः।
भगवाननुहृणाति स एवं सकलानापि॥

The initiation that is bestowed on the higher grades of devotees viz. 'sādhaka' and 'deśika' (nirvāna-dīkṣā) is described as "with seed' (sa-bīja) in contradistinction to the initiation proper for the lower grades, viz. 'samayī and 'putraka' which is 'without seed' (nirbīja or nirādhāra). The distinction emphasizes the need on the part of the former to practice completely and with concentration the samayācāras prescribed in the Āgamas, after initiation.

This is the significance of the expression 'with seed' (sa-bīja). And this initiation is given only to those who are competent to devote themselves completely to the conduct and rituals prescribed in the"Āgamas, and who are intellectually alert and capable of thoroughly understanding the Āgama.

For others, who are incompetent in body and mind to go through the rigorous regimen of the Āgama (like the youngsters, the diseased people, old people, women and the weak-folk), the initiation 'without seed' (nirbīja, viz. without the necessity of devoting themselves completely to samayācāra) is suggested. The expression 'nirādhāra' signifies that the devotee is too weak to take to the practice as his support (ādhāra-daurbalyāt,' *Mataṅga-parāmeśvara*, caryā, 23).

सबीजा समयाचारसंयुक्तानां नृणां भवेत्।
विधिहाना त्वशक्तादिस्त्रीबालेषु विधीयते।।

(ibid, 8, 13)

मुमुक्षुर्द्विविधः प्रोक्तो निर्बीजो बीजवान् पुनः।
बाल बालिशवृद्धस्त्री भोगभुग्व्याधितात्मनाम्।।
तेषां निर्बीजका दीक्षा समयादिविवर्जिता।
विद्वद् द्वन्द्वसहानां तु सबीजा कीर्तिता प्रिये।।
दीक्षानुग्राहिका तेषां समयाचारसंयुता।
विशेषसमयाचारा मन्त्राख्ये ये प्रकीर्तिताः।।
तेऽत्र पाल्या प्रयत्नेन मोक्षसिद्धिमभीप्सता।
सबीजा सा तु विज्ञेया पुत्रकाचार्ययोः स्थिता।।

(*Svaccanda-tantra*, 4, 90)

The initiation of the 'without seed' variety is again of two types: one that assures emancipation immediately

(sadyo-nirvāṇa), and the other that secures emancipation after death (dehapātottara). And the initiation of the 'with-seed' variety is also of two types: one where only the evil dispositions of the individual are got rid of (loka-dharmiṇī), and the other where all dispositions (good one evil) are cleansed at once and completely (śiva-dharmiṇī).

There is a class of individuals who are 'initiated' by their very birth, and hence do not need any of the formal initiations mentioned above. These are the lineal descendents of the five sages who are reputed to have been initiated by the five faces of Śiva directly: Kauśika, Kaśyapa, Bhāradvāja, Gautama (or Nandi) and Agastya (or Atri). These sages are called'pure' Śaivas (śuddha-śaivas) and their descendents are known as' original' Śaivas (ādi-śaivas) or 'twice-born' Śaivas (Śiva-dvija). A text explains that the expression Śiva means purity (Śuddhatvāt śivam), and Śaiva is whatever comes out of Śiva (śivāj jātam). When purity combines with the fact of having come out of Śiva himself, we have Śuddha-śaiva:

शुद्धत्वाच्छिवमुद्दिष्टं शिवाज्जातं तु शैवकम्।
शुद्धशैवसमायोगाच्छुद्धशैवमिति स्मृतम्॥
शिवेनोत्पद्यते शैवं तस्माज्जाता: शिवाद्विजा:।
शिवद्विजास्तु विप्रेन्द्रा आदिशैवा: प्रकीर्तिता:।
कौशिक: काश्यपश्-वैव भारद्वाजोऽथ गौतम:।
अगस्त्यश्-वैव पंचैते पंचवक्त्रेषु दीक्षिता:॥
तेषां वंशे तु जातास्ते शिवविप्रा इति स्मृता:।
पुनर्दीक्षा न चार्हन्ति कर्तव्या चेत्तु निष्फला॥

(quoted in *Rauravāgama*, Vol. Ill, Pondichery, 1988, p.186 fn.)

The 'ādi-śaivas' are distinguished from other classes of Śaivas like 'anādi-śaiva', 'mahā-śaiva', 'aṇu-śaiva', 'antara-śaiva' and 'avāntara-śaiva'. The expression 'anādiśaiva' (Śaivas without a known beginning) is applied to Śiva himself and to his attendant-divinities (gaṇas); Śakti (feminine counterpart of Śiva) is also included in this category. In contradistinction to this category, the Rudras who obtained initiation from Śiva, and their disciples are classed under the 'ādi-śaiva' category, explained earlier. And in the same class are included the gods Brahmā, Viṣṇu and others, and the demi-gods (like Kiṁpuruśas, siddhas, gandharvas, yakṣas, rakṣas and uragas) and the sages.

As said earlier, the descendents of the five sages who obtained initiation directly from Śiva are the 'ādiśaivas' on earth. They are the 'twice-born' among the Śaivas, and are expected to be proficient not only in the Āgama corpus but also in the veda and the affiliated branches of learning. They are the only Śaivas who are authorized to officiate as masters in all ceremonies connected with the temple (such as consecration, installation, daily and occasional worship, festivals and purification). And only they are qualified to worship for their own sake (svārtha, viz. in their own private shrines at home) as well as for others (parārtha, viz. conduct of public worship in temples and monasteries. Other Śaivas are allowed only 'private' worship (svārtha), and cannot officiate in public worship.

शिवद्विजेन कर्तव्या द्विधा पूजेति चोदिता।
अन्येषां स्वार्थयजनं न कुर्यात्तु परार्थकम्॥

(Vātulāgama)

The 'ādi-śaivas' are regarded by devotees as representing Śiva himself in human form (hence called 'Śiva'). The four books of the Āgama dealing with matters pertaining to worship in temple (in the caryā-pāda), ritualistic worship of liṅga, recitation of mantras, performance of japa etc. (in the kriyā-pāda), contemplation on Śiva who is in ones own interior (in the yoga-pāda) and the experience of unison with Śiva in intense devotion (in the jñāna-pāda) are really relevant to this class of Śaivas.

The other classes of Śaivas, viz. mahā-śaivas, anu-śaivas and antara-śaivas appear to be distinguished only by their castes: brāhmaṇas, kṣatriyas and vaiśyas, and sūdras respectively. They are assigned different functions in the temple and they assist the ādi-śaivas in the discharge of their routine and special duties in various ways. They are allowed to worship for their own sake, but they cannot conduct public worship independently.

According to *Suprabheda* (caryā, 1), all Śaivas irrespectively of the divisions, must wear five emblems (pañca-mudrā), once they receive initiation into Siddhānta: rudrākṣa-berries, sacred cord (upavīta), upper cloth (uttarīya), sacred aṣ (bhasma) and strip of loin-cloth signifying celibacy (kaupīna). In some texts, tuft of hair (śikhā) is mentioned instead of the strip of loin cloth. Of these, aṣ and rudrākṣa-berries are considered as most important, for one who wears them, irrespective of his caste or character, is said to be Śiva himself. And the ādi-śaivas have the privilege of donning a ceremonial headgear (uṣṇīśa) in addition to the above:

रुद्राक्षमुपवीतं च तथैवोत्तरीयकम्।
भस्मदण्डं च कौपीनं पंचमुद्राः प्रकीर्तिताः।

शैवानामेव सामान्यमुष्णीषं गुरूणामपि॥
रुद्राक्षमुपवीतं चोष्णीषमुत्तरीयकम्।
भस्मं चैवादिशैवानां पंचमुद्राः प्रकीर्तिताः॥
सिद्धान्ते दीक्षिता ये तु व्रतस्था ब्राह्मणादयः।
पंचमुद्राधराः सर्वे भवन्ति क्वचिदगमे॥

(cf. *Śaiva-siddhānta-paribhāśā*)

शिवसंस्कारसंबन्धाद् भस्मरुद्रक्षमिश्रणात्
शिखायज्ञोपवीतं तु धृत्वा दीक्षित उच्यते॥

(*Rauravāgama*, Kriyā, 63, 23)

ब्रह्मणो वापि चण्डालः सुगुणे दुर्गुणोऽपि वा।
भस्मरुद्रक्षसंमिश्रः शिव एव न संशयः॥

(ibid, 27-28)

Chapter V

ŚAIVA SIDDHĀNTA (2)

(1)

The unique ideology of Śaiva-siddhānta is that final release from mundane condition is secured not by knowledge (jñāna) but by the grace of the Godhead through the initiatory rite (dīkṣā). Initiation 'therefore' becomes all important in the scheme of things for a Śaiva. The immediate purpose of initiation (see DĪKŚĀ for greater detail) is described as the purification of the paths (adhva-saṁśuddhi), which will eventually lead to the complete elimination of the mundane condition.

दीक्षया मुच्यते देही त्रिविधाद् भवबन्धनात्।
सा दीक्षा चाध्वसंशुद्धिः सा चाध्वा षड्विधः स्मृतः॥

(*Rauravāgama*, kriyā, 47, 30 f.)

The concept of six 'paths' (śaḍadhvā), each of which involves the others and all of which present a map of reality, both phenomenological and ontological, is common to the form of Śaivism that prevailed in Kāśmīra and to the form that prevails in the South and goes by the name of siddhānta. This is not so much a philosophical doctrine as a religious method; its theoretical aspects are actually worked out on the basis of practical considerations by the saints who had realized the validity of this concept in their

own lives. And the issue is not so much for intellectual edification as for an actual experiment with it. That is why the six 'paths' are explained in terms of human constitution and experience. The truth of the 'paths' has to be contemplated and deliberated upon by the practitioner under the guidance of the preceptor, because it has relevance for his spiritual practice. The "paths' are actually within himself, in his own physical, mental and spiritual constitution (piṇḍāṇḍa).

The expression 'adhvā' means both a path and a journey; it means a road as well as walking along that road. It suggests an intimate interaction between the practitioner and the planes in which his practice proceeds. Six of these 'journey-paths' are recognized, the former three of which are expressive (vācaka) of the latter three (vācya).

I. (1) 'mantradhva', the path constituted by the principal mantras which are five in number, corresponding to the five aspects of Śiva: Sadyojāta, Vāmadeva, Aghora, Tatpuruśa and Īśāna, and also by the subsidiary aṅga-mantras, also five in number, related to the heart (hṛt), the head (śiras), the tuft of hair on top of the head (śikhā), armour (kavaca) and defence-weapon (astra); adding the general Brahma-mantra the number is said to be eleven;

(2) 'padādhvā', the path constituted by the complex of eighty-one worded mantra known as 'vyoma-vyāpi-padamantra';

(3) "varṇādhvā", the path constituted by the letters of the alphabet, (fifty or fifty-one in number), from 'a' to 'kṣa';

II. (4) 'bhuvanādhvā', the path constituted by worlds or planes of experience mentioned in the Āgama texts,

beginning with the earth and moving upwards, altogether 224 in number (see Appendix);

(5) 'tattvādhvā', the path composed of the fundamental categories of existence, thirty-six in number; and

(6) 'kalādhvā', the path constituted by the five aspects of existence which pervade the other five paths.

Of the six paths enumerated above, the path that relates to the tattvas is very important in Śaiva-siddhānta. The thirty-six categories constituting this path include the twenty-five categories recognized in classical Sāṁkhya: the five gross elements (bhūta), the five subtle elements (tanmātra), the five faculties of cognition (jñānendriya), the five faculties of action (karmendriya), mind (manas), ego (ahaṁkāra), awareness (buddhi), primordial nature (prakṛti) and the individual soul or person (puruśa). These are comprehended under the categories which are 'impure' (aśuddha).

In addition, Śaiva-siddhānta recognizes the following eleven details: the divine principle as fundamental and supreme reality (Śiva) and its inseparable energy (śakti), the divine principle as ever-beneficent (sadā-śiva), the divine principle as possessed of sovereignty (Īśvara), pure knowledge (śuddha-vidyā), the productive power of illusion (māyā), the phenomenal aspects of existence and experience (kalā), ordinary or mundane knowledge (vidyā), intense interest in worldly objects and their experience (rāga), time (kāla), and the principle of necessity or destiny (niyati).

The twenty-four categories in common with classical Sāṁkhya (excluding the individual soul or person) belong to the group known as 'objective' (bhogya-kāṇḍa). The first five among the eleven added by Śaiva-siddhānta are

together known as the impelling' group (preraka-kāṇḍa); The other seven, viz, the individual soul as enveloped by kāla, kalā, niyati, vidyā and rāga (known as pañca-kañcuka) is styled as 'subjective' (bhojayitṛ-kāṇḍa). In fact, the expression 'individual soul' or 'person' (puruśa) is so called because, equipped by these five coverings and overcome by ignorance the individual proceeds to experience the objective world (prakṛti).

पंचकंचुसंयुक्तः प्रकृतिं भोक्तुमुद्यतः।
अविद्यादिसमायुक्तः पुरुषः परिकीर्तितः॥
(*Pauṣkara, c. Śaivāgama-paribhāśā-mañjari* 5, 85)

The paths have also been classified into two major divisions: (1) the paths (processes or emanations) which are 'pure' (śuddha), in the sense that Śiva is directly responsible for them (comprehending five categories); and (2) the paths which are 'impure' (aśuddha), so called because the category known as 'māyā' (which is the power of illusion) brings into being the remaining categories (thirty in number) which constitute these paths, and Śiva is only indirectly responsible for them, the actual responsibility devolving on the vidyeśvaras headed by Ananta (to be explained shortly). In the former division, Śiva in his role as the first category (śiva-tattva) is said to be the material cause (upādāna-kāraṇa), and the Supreme Śiva, who is without any involvement with the phenomenal processes and who is above categorization (niṣkala), is the efficient cause (nimitta-karāṇa).

It is important to recognize the distinction between the two aspects of Śiva. The word Śiva is derived from the root 'śiṅg' which suggests that in Śiva rests everything, and that nothing is outside Śiva, or independent of him.

The word also means 'auspicious', 'benign' in the sense of being the beginning of everything that makes for enjoyment (bhoga) and emancipation (śiva-sāyujya). The former is the aspect which is supreme and transcendental (hence called Parama-siva), while the latter is a category (hence called Śiva-tattva). In the second division ('impure' paths), Śiva-tattva is the efficient cause and māyā is the material cause.

Sometimes .the second division is further divided into 'pure-and-impure' (śuddhāśuddha), beginning with the category of māyā and ending with the subject or individual soul (or person, puruśa), (comprehending seven categories), and 'impure' (aśuddha), beginning with the category of object (or nature, prakṛti) and ending with the earth element (comprehending twenty-four categories, corresponding to the Sāṁkhyan categories). This account gives a total of thirty-one categories in the second major division. Māyā as the category that is responsible for the other thirty categories marks off this division.

From the view-point of the path constituted by the five kalās, which are spread over the entire set of thirty-six categories (from Śiva to the earth-element), the first two-categories (Śiva and Śakti) belong to the path of the kalā known as Śāntyatīta, and the next three categories (Sadāśiva, Īśvara and Śuddha-vidyā) to the path of the kalā known as Śānta. This accounts for the 'pure' division of the paths. The entire sub-division describes as 'pure-and-impure', all the categories excluding the earth-element answer to the path of the kalā known as 'pratiṣṭhā', while the category of the earth element is the path of the kalā known as nivṛtti.

In the 'pure' as well as the 'impure' divisions of the

paths, Śiva discharges five functions (kṛtya-pañcaka): creation (sṛṣṭi), preservation (sthiti), dissolution (saṁhāra), veiling of the natural cognitive and other abilities on the part of the soul (tirobhāva), and grace (anugraha) in enabling to soul to enjoy the world and to obtain emancipation (bhoga-mokṣa).

पंचविधं तत्कृत्यं सृष्टिस्थितिसंहृतितिरोभावाः।
तद्वदनुग्रहकरणं प्रोक्तं सततोदितस्यास्य॥

(*Tattva-prakāśa*, 2, 7)

It is one of the doctrines of Śaiva-siddhānta that worldly bondage is as much the result of Śiva's will (śiveccā) as liberation from it. Hence Śiva is called 'pāśayitā', one who binds. The commentator Aghora-śiva explains that tirodhāna is pāśānugraha, and anugraha is pāśa-tirodhāna. The purpose of the sixfold evolutionary process (both in the 'pure' and 'impure' divisions) is the institution of bondage after carving out an individual framework for the soul; and contemplation on the same phenomenological issue under the guidance of a preceptor is calculated to facilitate emancipation by purifying the evolutionary process itself.

पाश्यः पाशयिता पाशाः त्रयमेतद् व्यवस्थितम्।

(*Mataṅga-pārameśvara.* vidyā, 6)

In the 'pure' division of emanation, five categories manifest themselves successively. The very first is the Śiva-tattva, which is eternal, unitary and undifferentiated in character, pervasive in nature (pervading all the other thirty-five categories) and possessed of the powers of will (icchā), knowledge (jñāna) and action (kriyā). It is described as a mass of sentience (cid-ghana) and all bliss (ānanda) which means really independence (svatantra).

स्वातन्त्र्यमानन्दशक्तिः।

(Bhaṭṭa-Vāmadeva's Janma-maraṇa-vicāra, Śrīnagar, Kaśmir-series of texts and studies, 1918)

From it proceeds power or energy (śakti), even as moonlight comes out of the moon, or as light comes out the lamp (dīpa-prabhā-nyāya).

Śiva and Śakti as categories are inseparable, and if Śiva represents consciousness Śakti represents bliss. Śakti is otherwise known as 'nāda'. In the Śiva category, there are ten planes of experience, anāśrita ('un-dependent'), anātha (lord-less), ananta (endless), vyoma-rūpiṇī (sky-form), vyāpinī (pervasive), ūrdhva-gamanā (upward-moving), mocikā (releaser), and so on. And in the Śakti categories, the planes are śantyatīta (transcending tranquility), śānta (tranquil), vidyā (knowing), pratiṣṭhā (establishing) and nivṛtti (disorienting). These are here called bhuvanas, but they are 'kalās' or aspects of existence.

The third category that differentiates itself from Śiva-Śakti (which together is regarded as the transcendental and tranquil aspect of existence, śāntyatīta-kalā) is called Sadāśiva (meaning "ever-benign"), where for the first time a clevage occurs between the subjective (ahaṁ-tā) and objective (idaṁ-tā) polarities, and the subject as knower (pramātṛ, perceiver or grasper, grahāka) dominates over the object as known (grāhya). This stage is distinguished by the power of knowledge (jñāna-śakti). The knowers on this path are styled as 'mantra-māheśvaras'.

The next category is īśvara (possessed of sovereignty), where the knower (grāhaka) and the known (grāhya) are equally important. The power of action (kriyā-śakti) is

stimulated at this level and becomes dominant; and knowledge (jñāna), action (kriyā) and will (icchā) are clearly distinguished here. The knowers on this path are called 'mantreśvaras', and they know directly all the thirty-two categories which follow. If there is only one plane of experience in the Sadāśiva category, there are eight planes here, and they are named after the monetary and subordinate forms of Śiva to whom is entrusted the task of further unfoldment: Ananta, Sūkṣma, Śivottama, Eka-netra, Eka-rudra, Trimūrti, Śrīkaṇṭha and Śikhaṇḍi. Śiva functions only as the efficient cause for further evolution, and he works through these eight forms.

तेजः सुसंपूर्णं शक्त्यष्टकसमन्वितम्।
विभिन्नं त्वष्टधा भूयः शिवेच्छाविधिचोदितम्॥
अनन्तेशः ततः पूर्वं ततः सूक्ष्मं शिवोत्तमः।
एकनेत्रैकरुद्रौ च त्रिमूर्तिरनन्तद्युतिः॥
श्रीकण्ठश्च शिखण्डी च सूर्यकोटिसमप्रभौ।
अष्टावेतौ महात्मानस्तस्मात्तेजोविनिः सृतात्॥
तेऽधिकारं प्रकुर्वन्ति शिवेच्छाविधिचोदिताः।
तेषामनन्तशक्तीनामनन्तः परमेश्वरः॥

(*Rauravāgama, vidyā*, 2,9-12).

After this level of manifestation comes knowledge (vidyā), or more properly knowledge in the 'pure' division (śuddha-vidyā), as distinguished from knowledge in the other division which is called 'vidyā'. Although technically this category of knowledge is regarded as the cause of both the Sadāśiva and Īśvara categories, it shows up only after the Īśvara category has been crystallized.

ज्ञानशक्तिप्रधानं सदाशिवं क्रियाशक्ति
प्रधानमीश्वरं तत्कारणरूपं च शुद्धविद्यामाभास्य....।

(Kṣemarāja's comm. on Bhaṭṭa-narāyāṇa's *Stava-cīntāmaṇai*, Śrīnagar, 1918, cf.8)

The world assumes objectivity here (prameya), and becomes capable of being apprehended (grāhya). Śiva's power of knowledge gains expression here in the form of seven crores of great mantras, and specific spiritual wisdom such as vyoma-vyāpti. The twenty-eight Āgamas of Śaiva-siddhānta are included in this category. The one and unitary Śiva-jñāna differentiates itself first ten-fold, and then further into eighteen kinds. And with the association of subsidiary texts, the extent of Āgama gets beyond reckoning.

एकमेव शिवज्ञानं विभिन्नं दशधा पुनः।
तथाष्टाशधा भूयो भेदान्तरविसर्पितम्॥
एवमेतच्छिवज्ञानं विभिन्नं बहुधा पुनः।
उपभेदेन भेदानामस्य संख्या न विद्यते॥

(*Svāyaṁbhuva-sūtra*, p. 16)

The power of this pure knowledge (enshrined in the Āgama) will uproot the basic ignorance of the soul and enable the soul to regain its original and natural omniscience, when Śiva's energy descends on the devotee.

यस्मिन्नेव पुंसि मलपरिपाकवशात् परमेश्वरशक्तिर्निपतति तदामोहिकामाविद्यामुन्मूल्य शुद्धविद्या तस्मिन् पुंसि अनादिसिद्धं सर्वज्ञत्व सर्वकर्तृत्वरूपं बलं सर्वविषसयुक्तं यथा भवति तथाभिव्यज्यते

(Rāma-kaṇṭha on *Mātaṅga-pārmeśvara, Vidyā*, 10 p. 589).

The knowers at the level of pure knowledge are styled as "mantras'. Nine planes of experience are counted here (Manonmaṇī and so on).

(2)

In the above account of the "pure division', some texts introduce the concept of 'great power of production' (mahā-māyā) in between the Śiva-tattva and his śakti. The power spoken of here enables the manifestation of the natural knowledge and action (jñāna-kriyā prakaṭayati).

This power of producing the phenomena from himself at the time of creation and withdrawing it into himself at the time of dissolution (māti viśvam ātmasāt-karoti, yāti visṛjati sṛṣṭau) is what the expression māyā really means. Maya is also described as of the nature of limiting (or conditioning) the knowledge and projecting images (sañkocāb-hāsa). The initial revelation of this power is also called 'bindu', or nucleus. The word is based on the simile of a drop that detaches itself and shows up. If Śiva is the author of the world, the bindu is the substantial cause thereof.

It is important to note that this power (māyā or bindu) is not a natural function of, or inherent in, Śiva; it is what Śiva assumes for the sake of the world. Hence it is described as Śiva's "assumptive power' (parigraha-śakti). But it is eternal (nitya) and substantial (vastu-rūpa). In the 'pure division', as 'bindu' it produces the other four categories (śakti, sadāśiva, īśvara and śuddha-vidyā), but being inert (jaḍa), and therefore dependent, it is activated entirely by Śiva's will. The bindu is also identified with the Kuṇḍalinī-energy in the individual devotee and is often regarded as the feminine aspect of Śiva (viz. Śivā).

It is prior to, and productive of, Śakti. It functions as the material cause of the planes of experience in the 'pure' division.

Likewise, māyā in the 'impure' division is productive of all the categories which are included in this division, and represents Śiva's presence. However, the māyā in the 'pure' division is called mahā-māyā or 'śuddha-māyā'. It is comprehensive of all potencies and power (sarva-kāraṇāvasthā). But it observes objects and projects forms (sañkoca-ābhāsa-rūpā). In the 'pure division" are counted the vidyeśvaras (Ananta and others) who possess bodies made up of mahāmāyā or bindu (baindava-śarīra). They become creators or authors of all the categories of the 'impure' division, as directed and inspired by Śiva himself; for their work, the "impure māyā' serves as samavāyi-kāraṇa, viz. like threads for the production of cloth. The sphere of māyā has eight planes of experience (Aṅguṣṭha-mātra and others).

The category of māyā brings into being as its immediate aids: kalā (fragmented aspects of experience, manifesting itself as limited capacity for action, or showing a little only of the individual's capacity to engage himself in actions, kiṅcit-kartṛtva), niyati (necessity such as a cause producing its own effect, an action resulting in a disposition and a disposition entailing a specific expression, an undertaking attracting a particular reward or punishment and so on), kāla (time, in its three phases, past, present and future, ripens all things), vidyā (limited knowledge, like sense-faculties and mind revealing objects with which they are in contact; removal of the veiling that conceals the object, viśayāvaraṇa-bhaṅga-kāriṇī) and enabling apprehension, kiṅcij-jñatva), and rāga (desire for an object

or enjoyment; attachment and generally the cause of all human actions).

Kāla, niyati, vidyā and kalā have each two planes of experience, and rāga five. The individual soul or person (puruśa) is defined as one who is equipped with the above five armours, or covered by the envelopes which are five in number (pañca-kañcukāvṛta). The objective counter part of 'puruśa' is 'prakṛti' (the basic stuff of all things), and it provides the 'person' with a body, sense-faculties, mind and so on. It differentiates itself into thirteen instruments: awareness (buddhi), ego (ahaṁkāra, mind (manas), five cognitive faculties (jñānendriya), five conative faculties (karmendriya), five subtle elements (tanmātras) and five gross elements (bhūta). The last two details constitute the body (śarīra); the two sets of faculties, the sense-organs (indriya), and the first three details, the 'inner instrument' (antah-karaṇa).

The individual being or person is called 'puruśa' because he 'fills' prakṛti with his three-fold power of knowledge (jñāna), desire (icchā) and action (kriyā), and with his desire for experiences and enjoyment.

पुष्णाति प्रकृतिं यस्मात्तस्मात्पुरुष उच्यते।
स्वेच्छाज्ञानाक्रियाबलेन
भोगाभिलाषेण प्रधानं प्रकृतितत्त्वं पूरयति, प्रकृतेः
कार्यविभागमधिगच्छति इति॥

Further, the individual is disguised primarily by three coverings; attachment, knowledge and fragmented aspects of experience (kañcuka-traya-baddha, rāgavidyā-kalākhyena praccādita). The notion of a person is supported by the institution of the nature of an enjoyer (bhoktṛ-

svarūpa-pratiṣṭhā). There is, however, no person distinct from the soul.

स्वाधिष्ठतेन तत्वगणेन संबन्धितो भूत्वा पुंस्तत्वतामधि गच्छति। न द्वितीयं अत्मव्यतिरिक्तं पुरुषाह्वयं चेतनारूपत्वम्॥

(Bhaṭṭa-Rāma-Kaṇṭha, corn. on *Mataṅga-pārameśvara*, Vidyā, 10

The soul when it is enveloped by the five coverings, and when it is overcome by the five hindrances (kleśas; ignorance, I-ness, attachment, hatred, and love of life, the same as we find in *Yoga-sūtra*), it is inclined towards prakṛti; and in this condition the soul comes to be known as puruśa.

पंचकंचुक संयुक्तः प्रकृतिं भोक्तुमुद्यतः।
अविद्यादि समायुक्तः पुरुषः परिकीर्तितः।

(Pauṣkara, c in Sarvāgama-paribhāśā-mañjari, 5, 85)

The category of puruśa, which is the final product of the pure-and-impure subdivision, has six planes of existence and experience (Eka-vīra- and so on). As regards the various planes of existence and experience (bhuvana), the 'pure' division has 33 planes; the "impure-and-pure" subdivision 27; the 'impure' sub-division, excluding the earth element, 56; and the category of earth-element itself 108. Thus, altogether there are 224 planes of existence and experience (see Appendix).

The concept of kalā, which means a fraction or fragment of anything, is here employed in the sense of fragmented aspects of existence and experience which may be capable of being viewed as belonging to one form.

The five kalās that are enumerated in the ascending order are:

(1) Nivṛtti (withdrawal or abandonment of all the categories), begins with the earth-element and goes up in 16 planes all bound to the earth: in the individual, (according to *Suprabheda*, caryā, 4, 42), it represents the parts of the body from the feet to the knee;

(2) Pratiṣṭhā (establishment, stability, in the form of being the cause, filling and comprehension), begins with the water-element and goes upto the primordial nature or mūla-prakṛti in 56 planes; in the individual, it represents the parts from knee to navel (*Suprabheda*);

(3) Vidyā (cognition of objects, knowledge or awareness), begins with the fire-element and goes up in 28 planes; in the individual, it represents the region from the navel to the throat;

(4) Śānta (tranquil, upon the suspension of all sheathes), begins with the air element and goes up in 8 planes comprehending the Sadāśiva, Īśvara and Śuddha-vidyā categories; in the individual, it represents the region from the throat to the mouth;

and (5) Śāntyatīta (transcending tranquility and all other categories) represents ākāśa among the elements, comprehends the Śiva and Śakti tattvas, and has no plane of existence or experience according to some texts; in the individual, represents the region above the mouth and till the seat of Śiva on top of the head (brahma-randhra).

Rauravāgama (kriyā, 47, 39 ff), however, locates these kalās in the heart, the head, the neck, the palate, the eyebrows and the top of the head respectively.

एकरूपकलनासहिष्णुत्वात् कला कथ्यते।

(Bhaṭṭa-Vāmadeva, *Janma-maraṇa-vicāra*, p 6.)

निवर्तन्ते यतस्तत्ववर्गः सा निवृत्तिर्नाम कला। सा च पृथिव्यामेव व्यवस्थिता।
कारणत्वे पूरणाप्यायकारित्वात् प्रतिष्ठा नाम कला उच्यते। जलादि मूलान्तं व्याप्य व्यवस्थिता।
वेद्यविलये संविदाधिक्यात् विद्या नाम कला। पुमादि मायान्तं अध्वानमध्यास्ते।
कंचुकतरंगोपशमात् शान्ता नाम कला उच्यते। सा च शुद्ध-विद्यादि शक्त्यन्ते स्थिता। अण्ड चतुष्टय पार्थिवप्राकृतमायीयशाक्तलक्षणा।
सर्वतीतत्वात् शिवतत्त्वं शान्त्यतीता। परं तत्वं स्वातन्त्रयात् कलातीतम्॥

The categories of existence and experience were produced by Godhead by agitating māyā, which is subtle; and the planes which are filled with these categories are various in nature, and are of numerous shapes and forms. They are meant to provide areas for the enjoyment of objects by the individual.

एवं सुसूक्ष्मं संक्षोभ्य मायां स परमेश्वरः।
तत्वन्युत्पादयामास यैरोतं जगदातुरम्।
भुवनानि विचित्राणि नानारूपाकृतीन्यथा॥

(Rauravāgama, Vidyā, 2, 19)

Each individual is provided with a specific subtle body (consisting of the internal and psychic factors) at the very beginning of creation (ādi-sarga) and it will endure till the moment of the great dissolution (mahā-pralaya) or till liberation is obtained. This is described as the body made up of the categories (tāttvika-śarīra), whereas the gross physical body which is transient is relevant only in the

planes of existence and experience (and hence described as bhauvana).

तत्र पुर्यष्टकं नाम प्रतिपुरुषं नियतः सर्गादारभ्य कल्पान्तं मोक्षान्तं वाऽवस्थितः पृथिव्यादिकलान्त त्रिंशत्तत्वात्मकोऽसाधारणरूपः सूक्ष्मदेहः॥

cf. Aghora-śiva on *Tattva-prakāśa,* 12

In great dissolution, only three categories will remain and they will be distinct from each other: Śiva (the supreme Godhead), puruśa (the individual soul) and māyā (the power of production). They will come together and proliferate during the course of creation, Śiva is supreme and independent, and māyā projects the material and support for the world at Śiva's behest and also withdraws them at his will; the individual soul, like the māyā, is entirely dependent upon Śiva for the bondage as well as freedom.

अस्वतन्त्रं जगद्यस्मात् स्वतन्त्रः परमेश्वरः।

(*Mataṅga-pārameśvara,* 7, 44)

The concept of six 'paths' constituting the world for the soul's journey is meant to drive home to the devotee the truth about the nature of the world, the fact of bondage and the device to get free from it. The soul on completion of this journey will realize his similarity with Śiva himself in nature and power.

अथात्मबन्धसन्तानपशुत्वविनिवृत्तये।
व्यक्तये च शिवत्वस्य षड्विधोऽध्वेह कीर्त्यते।

(*Svāyaṁbhuva,* p 3.)

ज्ञानाभिव्यक्तये व्यक्तं शिवतत्वमणुं प्रति।

व्यक्तौऽसौ शिववद् भाति शिव एव तनुक्षये॥

(*Mataṅga-pārameśvara*, 26, 72)

(3)

The most important doctrine of Śaiva-siddhānta (indeed of all Śaivism) is the tripartite view of reality with a theological slant, which is both philosophically valid and religiously relevant. The three categories into which reality is classified is the Godhead (pati), the fettered individual soul (paśu) and the phenomenon of bondage (pāśa):

शैवागमेषु मुख्यं पति-पशु
पाशाविति क्रमात् त्रितयम्।
तत्र पतिः शिव उक्तः
पशवोऽह्यणवोऽर्थपंचकं पाशाः॥

(*Tattva-prakāśa* of Bhaja-deva, 1,5)

The terminology of Pali, Paśu and Pāśa is probably older than the crystallization of classical Śaivism, and, as is well known, the tripartite approach was characteristic of the Pāśupata school. It is probable, however, that Pati and Paśu were terms already used in the doctrines which were responsible for the name of the school which discussed their nature and relationship, viz. the Pāśupata. The sixth paṭala of *Mataṅga-Pārameśvara* is entitled 'puṁ-pareś-vara-prakaraṇa': 'puṁ' meaning 'man' stands for 'paśu', and 'īsvara', meaning 'lord' for 'pati'. But a verse in the same section (7) speaks of the postulation of three categories entitled 'pāśya' ("one who is subjected to bondage") for 'paśu', 'pāśayitā' ("one who binds") for

'pati', and 'pāśāḥ' ("the bonds"). The 'paśu', as a category, is often spoken of as 'puṁstattva' (the category of man). The bondage is principally the world caused by Śiva as the efficient cause and 'māyā' as the material cause. Thus, it would not be incorrect to take the Śaiva triad as signifying God, man and the world, the issues relevant for all religion and philosophy.

It is interesting that the first of the three categories is called 'pati', and not 'Śiva', although the two terms are often used interchangeably and the expression Śiva is in greater vogue and has richer theological and philosophical associations. The word 'pati' means master or protector ('pāti, rakṣati', īśitā), and the Śiva category includes not only Śiva but also Śakti, who is inseparable from Śiva. Aghora-śiva commenting on Bhoja-deva points out that the expression 'Śiva' used in Śaiva-āgamas is collective singular (for the genus) in number (jātyaika-vacana) and includes not only Śiva but all beings who possess the nature of Śiva, like the mantras, mantreśvaras, mantra-māheśvaras, humans who are liberated through initiation (which is meant to bestow the Śiva-nature on the devotee), and Śakti. It is to be noted that Śakti is included in the 'pāśa' (bondage) category also, but in a secondary manner.

शिवशब्देनात्र जात्यैकवचनेन शिवत्वयोगिना। मन्त्र
मन्त्रेश्वर-मन्त्रमाहेश्वर मुक्तात्म शक्तिशिवानां
सवाचकानां
शिवत्वप्राप्तिसाधनेन दीक्षादिना उपायकलापेन सह
पतिदार्थे संग्रहः। कथ्यते।

(on *Tattva-prakāśa*, 5)

The special significance of the expression 'pati' is that Śiva protects the individual soul, by undoing in an instant the snares of māyā that bind it to mundane existence.

मायामेकनिमेषेण मुष्णंस्तां पातु नः शिवः।

(Bhaṭṭa-Nārāyaṇa's *Stava-cintāmaṇi*, 72, Śrīnagar, 1918)

The expression 'paśu' actually means a beast, which is coars, ignorant, bound and harassed. In the Śaiva-siddhānta, it refers to the individual soul who is likewise coarse (being involved in mundane pleasures and pains), ignorant (of Śiva and of ones own real nature), bound (by the fetters like māyā, mala and karma), and harassed (by the limitations of the powers of knowledge and action). He is distinguished not only from the 'pati' category (Śiva, Śakti and other beings in whom the Śiva-nature is manifest), but from the human beings who have obtained initiation which will ultimately lead them to the status of Śiva (the dīkṣita). The latter are caracterized, besides being freed from the three-fold fetters, by qualities like devotion (bhakti), dispassion (vairāgya) and wisdom (jñāna), all of which the paśu lacks.

सपाशत्रयविश्लेषं शिवत्वं व्यज्यते यया।
क्रिया सा कथ्यते दीक्षा भक्तिवैराग्यलक्षणा॥
तस्माज्ज्ञानं च भक्तिश्च वैराग्यमिति चात्मनः।
दीक्षितस्येह चिह्नानि पशोस्त्वेतानि नांजसा।

(Rauravāgama, Kriyā, 47, 1-3)

ज्ञानाभिव्यक्तये व्यक्तं शिवत्वमणुं प्रति।
व्यक्तोऽसौ शिववद् भाति शिव एव तनुक्षये॥

(*Mataṅga-pārameśvara*, 26, 72).

But the naure of 'paśu' is not inherent in the individual soul. The soul is naturally pure, pervasive, and possessed of infinite abilities to know and to act; it is due to its association with māyā that it becomes impure and fragmented (and hence called 'anu', 'fragment'), and is possessed of a body (śarīrī, kṣetrī, kṣetrajña); and its powers of knowledge and action get limited or conditioned, In this condition the individual is the author of all his actions (kartā), and he must perforce enjoy the fruits thereof (bhoktā). His being subject to bondage (pāśya) is responsible for his 'paśutva'.

अथात्मा विमलः शुद्धो मायया बध्यते सदा।
सहजमलसंबन्धात् पशुरित्युच्यते बुधैः॥

(*Suprabheda,* jñāna, 2, 3,)

पशुरात्मा समुद्दिष्टः क्षेत्री क्षेत्रज्ञ एव च।
शरीरी चेति रुद्धात्मा चेति भोक्ता च परिभाष्यते॥

(*Mataṅga-pārameśvara,* vidyā, 6, 4-5)

किंचिज्ज्ञो मलिनो भिन्नः कर्ता भोक्ता स्वकर्मणम्!
शरीरस्थो विभुर्नित्यः संसार्यः पशुः।

(*Rauravāgama, kriyā,* 47, 3)

The bonds that suppress and obscure his original nature constitute the third category, i.e. the pāśas. The bonds are generally spoken of as being of three kinds:

(1) 'āṇava-mala', impurity that sticks to the individual soul from time immemorial although it is adventitious and not natural to the soul, like husk on the rice-grain or black stain on copper; although the original nature of soul is pervasive (vibhu), it acquires confined or fragmented existence (and hence called 'anu'); It limits or conditions

the powers of knowledge and action. It is, however, substantial (dravya-rūpa), and corrupts the soul;

(2) 'karma', the residual action-complex which is beginningless, like the flow of a river, and which becomes responsible for the individual's experiences of pleasure and pain which are diverse and comprehends merit and demerit; this factor is a consequence of the soul's association with the previous impurity (mala-pāśa). And it is the ladder that enables the soul to move from one state to the other, from one body to the other. 'Mala' and 'karma' are related to each other as cause and effect, and both are associated with the soul without a beginning, unlike 'māyā' which is adventitious (āgantuka);

(3) "māyeya", or the bondage known as māyā (viz. impure māyā), which makes the soul identify itself with the individual awareness (buddhi) and other constituents of the person. It is of the nature of wrong apprehension and projection of unreal appearances (tad adbhāva-vati tadvattā-buddhih). It is real and material, and is the source of all worldly presentations.

एकोह्यनेकशक्तिर्दृक्क्रिययोश्छादको मलः पुंसः।
तुषकम्बुकवज्ज्ञेयस्ताम्राश्रितकालिमावद्वा॥
कर्मानादि प्रोक्तं धर्माधर्मात्मकं विचित्रं च।
माया च वस्तुरूपा मूलं विश्वस्य नित्या सा॥

(*Tattva-prakāśa*, 18-19).

But mala is regarded by Jayaratha not as a substance, but like ignorance which is eliminated when knowledge dawns (cf. on *Tantrāloka*, 15th ahnika)

cf. also

पाशा अपि त्रयो ज्ञेया मलं माया च कर्म च।

मलं चाशुद्धिरज्ञानं तच्चैतन्यनिरोधकम्॥
माया कलादि पृथिव्यन्ता तद्भवा तत्वसंहतिः।
धर्माधर्मात्मकं कर्म इत्येतैः पाशैर्युतः पशुः॥
पशोरज्ञतया मायायोगो भोगाय कर्मणाम्।
समायाति ईश्वरेच्छातो मुक्तिर्नास्त्यन्यथा यतः॥
ततः सुखादिकं कृत्स्नं भोगं भुंक्ते स्वकर्मतः।
संसारी स पशुर्बद्धौ मुक्तः पाशत्रयोज्झितः॥

(*Rauravāgama*, kriyā, 47-47)

आणवं सहजं प्रोक्तं तुषकंबुकवत्क्रमात्।
मोहो मदश्च विषादश्चैव शोषितम्।
हर्षकोऽपि च वैचित्र्यं सप्ते ते सहजा मलाः॥
सहजं मलमित्युक्तं आगन्तुकं श्रुणु।
मायेयं कर्मजं चैव द्विविधं शिवशासने॥
त्रिमलैर्बध्यते चात्मा सकलः परिवारतः॥

(*Kiraṇāgama*, Vidyā 1, 23,
verses 5-6, 7-8 and 11)

Bhoja-deva defines 'bonds' as five-fold objects (arthapañcaka cf. *Tattva-prakāśa*, 1,5), and his commentator cites a verse which enumerates what the five objects are:

'mala', 'karma', 'māyā' (the three factors explained above), the world that has come into being because of māyā ('jagat'), and the power of obscuration ('tirodhāna-karī śakti'' or 'rodha-śakti'). Māyā is sometimes referred to as 'bindu' (especially when it is the material cause of the 'impure' paths, in contradistinction with Śuddha-māyā which brings about the 'pure' paths).

मलं कर्म च माया च मायोत्थमखिलं जगत्।
तिरोधानकरी शक्तिरर्थपंचकमुच्यते॥

Aghora-Śiva, however, says;

अर्थ पंचकमित्यनेन मलरोधशक्तिकर्ममायाबिन्दवः प्रोच्यन्ते।
ततस्तेषां पंचानां बिन्दुमायोद्भूतैरशुद्धरूपैः
तत्त्वभुवनभूतभावैः सह पाशपादार्थे संग्रहः।

cf. also

शिवः पशुपतिः प्रोक्तः पशवो ह्यणवो मताः।
ते पाशबन्धात्पशवः पाशाः स्यादध्वपंचकम्॥

(*Śiva-siddhānta-hṛdaya*).

Bhoja-deva also speaks of the 'pāśas' having four sources (cf. *Tattva-prakāśa*, 1, 17); 'mala' and 'karma' are the primordial ones; 'māyā' and 'the power of Śiva which obscures and vitiates' (triodhāyaka-śiva-śakti).

पाशाश्चतुर्विधाः स्युः पुंसो मलकर्मजौ मतौ प्रथमौ।
मायेयतिरोधायकशिवशक्तिसमुद्भवौ चान्यौ॥

The 'bindu' is not in this context regarded as a bond, because it is capable of producing the liberating wisdom (although in a constrained manner, and at preliminary levels), and the states in the 'pure' paths like that of the vidyeśvaras. (cf. Aghora-śiva's explanation).

The power of Śiva to obscure the soul's capacity for knowledge and action (rodha-śakti) is regarded as a 'bond', although in reality it is an instrument employed by Śiva; the 'obscurer' (rodhayitā) is Śiva himself, Śiva uses this power in order to keep the world going (sthitaye), but Śiva, by this power, forces the unwilling soul to involve itself in the world.

रुणद्धि स्थितयेऽत्यर्थं नेच्छन्तं च पशुं बलात्।

कर्तव्येष्वथ कार्येषु................।
प्रवृत्तौ धारयेच्चित्तं येन तं प्रति पुद्गलः प्रवर्तते।
रोधयित्रि तु सा शक्तिर्यतो रोधयिता प्रभुः।

(*Mataṅga-pārameśvara,* 5, 40)

It is by the force of the will of Śiva that the individual soul indulges in actions and experiences the consequences thereof. And when Śiva shows mercy on him and communicates the great mantras that emanated from the power of Śiva, he gets released from this necessity.

कलासंश्लेषमायाति शिवेच्छानुविधायिनी।

(*Svāyaṁbhuva-sūtra,* 1)

प्रोक्तः पुमान् ईश्वर चोदितो बलात्।
भुंक्ते गुणान् कर्म विपाकसंभवान्।
तेभ्यो वियोक्ता स शिवो हि शाक्तिमान्।
मन्त्रैर्महद्भिः शिवशक्तिसंभवैः।

(*Syāyaṁbhuva-sūtra,* 105)

The individuals bound to phenomenal existence are classified into two major types:

(1) the human beings who roam about in the various planes of existence, and experience pleasures and pains in them, intent only on the enjoyment of sensual objects (the paśus proper),

and (2) the individuals who become, by the grace of Śiva, eager to extricate themselves from the worldly fetters, and obtain initiation from a competent preceptor into the path that leads to 'śiva-sāyujya' (liberation) (viz. the dīkṣitas).

रागेण रंजितः मायाद्यवनिपर्यन्त
तत्त्वभूतात्मवर्त्मनि भुंक्ते।

तत्र स्थितो भोगान् भोगैक रसिकः पुमान्।
भोगो हि वेदना पुंसः सुखदुःखादिलक्षणा।
शरीरचितिबद्धात्मा संसारी प्रोच्यते बुधैः॥

(ibid).

शिवेच्छया पुरानन्ता शैवी शैवार्थदायिका।
सा शक्तिरापतत्याद्या पुंसः जन्मन्यपशि-वमे॥
तान्निपातात् क्षरत्यस्य मलं संसारकारणम्।
क्षीणे तस्मिन्ननायासाद्याति निः श्रेयसं प्रति॥
स देशिकमनुप्राप्य दीक्षाविच्छिन्नबन्धनः।
प्रयाति शिवसायुज्यं निर्मलो निरनुपपलवः॥
दीक्ष्यैव मोचयत्यूर्ध्वं शैवं धाम न यात्यपि।
मुक्तौ व्यक्तशिवत्वोऽसौ कृतकृत्यो यतस्ततः॥

(ibid, 2nd paṭala).

The latter are again divided into three groups (varga), in accordance with the type and extent of their bondage:

पशवस्त्रिविधा सकलः प्रलयाकलः।
विज्ञानकल इत्येषां.......।

(*Pauṣkara*, 4, 2-6)

पशवस्त्रिविधा ज्ञेया विज्ञानप्रलयकेवलाः सकलाः।
मलयुक्तास्तत्राद्यो मलकर्मयुतो द्वितीयः स्यात्।
मलमायाकर्मयुतः सकलः .... ।

(*Tattva-prakāśa*, 1, 8)

मायाकर्ममलच्छन्नः सकलः सोऽभिधीयते।

(*Rauravāgama, kriyā*, 47,9)

मलोपरुद्धदृक्शक्तिस्तत्संसृत्यैकलादिमान्।
भोगाय कर्मसंबन्धः सकलः परिपाठ्यते।

(*Pauṣkara*, 4, 4).

(1) 'Sakala' (associated with the kalās) is the ordinary mortal who has been initiated newly. He is fettered by the three kinds of bonds, viz. māyā, karma and āṇava-mala, explained above. This bondage with the kalās occurs owing to the will of Śiva. He is involved in the world and plunged in the stream of transmigration. He has the subtle-body, endowed on him at the time of creation, and has also the gross body. His natural power of clear perception (viz. knowledge) is hindered by the mala, and he has committed himself to wordly action so that he may enjoy the sensual powers.

(2) Pralayākala is the devotee of the higher grade, in whom the force of māyā has disappeared by the process of involution during the phenomenal dissolution which occurs periodically (pralaya), but the two bonds, āṇava-mala and karma continue. He is described as bound by two factors (dvi-bandha). In this class, if the malas have ripened, the devotee will get liberated (pakva-mālanām mokṣah); if they are not, then he will involve himself in transmigration (itareśām saṁsārah).

कर्मणैष्यत्कलायोग्यो यः स प्रलयाकलः।

(*Pauṣkara*, 4, 5)

मलकर्मावृतो यस्तु स भवेत् प्रलयाकलः।

(*Raurava*, Kriya, 47,10)

(3) Vijñānakala is the highest grade of human devotees who have as yet not attained Śiva-sāyujya. He has got rid of the fetters of karma in addition to that of māyā only aṇava-mala continues to bother him (hence he is called 'eka-bandha'; bound by only one factor).

मलैकबन्धसंबद्धो विज्ञानकल उच्यते।

(Raurava, Kriyā, 47, 10)

मलोपरुद्धशक्तित्वात् शून्यकल्पस्वदृक् क्रियः।
तृतीयाः पठ्यते तत्र नाम्ना विज्ञान केवलः॥

(*Pauṣkara*, 4, 6)

If the mala in him is still not ready for being dissolved, he will enter into the category of śuddha-vidyā, and becomes the presiding deity of the mahā-mantra.

अपक्वमलान् सप्तकोटिसंख्याकान्महामन्त्राधिदेवान् विद्यातत्वनिवासिनः करोति।

if, however, the mala has ripended, then Śiva will bestow on him the status of a yogin with the constitution of 'bindu

पक्वमलान् परमशिवः बैन्दवशरिरयोगिनः कृत्वा।

and in accordance with this status he will act as a vidyeśvara, becomes omniscient (sarvajña) and will be eligible to discharge all the five functions of Śiva: creation, preservation, dissolution, obscuration and grace (pañca-kṛtyādhikāra). In any case, this class of devotee will become a denizen of the 'pure' path (śuddhādhvā).

As said earlier, the mala can finally be resolved, not by wisdom but by initiation, which again is possible only by Śiva's grace. And with regard to the operation of grace in the above three classes of the initiated, Śiva reveals himself as the preceptor (ācārya) for the 'sakala', appears in some supernatural and divine form before the 'pralayākala', and shines as ones own inner light in the 'vijñānakala'. When the 'mala' has finally been got rid of, the devotee will achieve Śiva-sāyujya, the goal of his journey. He is then no longer a 'paśu'.

Texts describe the stage of a 'sakala' as corresponding with the state of wakefulness (jāgrat), the stage of 'pralayākala' as corresponding with dream-state (svapna), and the stage of 'vijñānakala' as corresponding with the state of deep sleep (suṣupt.i). In the first, activity (kriyā) dominates, while in the second, knowledge (jñāna), and in the third, will (icchā). The fetters are three in the first (āṇava-mala, kārmaṇa and māyīya), two in the second (āṇava-mala and māyīya), and only one in the third (āṇava-mala). The first is characterized by five powers (although constrained and fragmented): consciousness (cit), bliss (ānanda), knowledge (jñāna), action (kriyā) and will (icchā), whereas the second becomes devoid of one of these powers, viz. action (kriyā), and the third by one more of the powers, viz knowledge (jñāna), in addition to action (kriyā).

Beyond the stage of the 'vijñānakala', there is the stage which is transcendental (turīya), where the devotees are known as mantras, mantreśvaras and mantra-māheśvaras. They continue to be stained by āṇava-mala to some extent; and they are equipped by consciousness and bliss, and become bereft of the powers of knowledge, action and will. The experience of bliss (ānandānubhava) is characteristic of this stage. There is a further stage beyond this, known as 'turīyātīta', where the mala has completely been got rid of, and even bliss disappears, leaving only pure consciousness behind. This is the category of Śiva (inclusive of Śakti). One who has reached this stage will be like unto Śiva; the Śiva-nature in him has now become manifest.

मुक्तौ व्यक्तशिवतत्वोऽसौ कृतकृत्यो यतस्ततः।

(4)

Śaiva-siddhānta has another scheme of reality (tattva), viewed in a tripartite division in terms of aspects (kalā) or attributes projected in space and time, and forms assumed for the sake of the world and the devotee: (1) totally un-aspected (niṣkala), (2) 'unaspected as well as aspected' (sakala-niṣkala), and (3) 'aspected' (sakala). They are also called Śiva, Sadāśiva and Maheśa respectively. Śiva as the ultimate and absolute reality is unitary, while his appearance as Sadāśiva is five-fold, and as Maheśa he occurs in twenty-five forms.

शिवः सदाशिवश्वै महेश्चत्रिधा स्पृतः।

(*Vātulāgama*, 1. 15,22)

(1) Śiva as totally unaspected is undifferentiated and supremely transcendental, beyond all phenomenal projections and fragmentations. He is exceedingly subtle, pervasive and altogether incomprehensible and immutable. He is called Śiva, because he is pure, and has no stain whatever. He has no form or attribute, and therefore, he is beyond our ken. He is the uncaused cause of everything else.

शिवं परात्परं सूक्ष्मं नित्यं सर्वगतमव्ययम्।
अनिन्दितमनौपम्यमप्रमेयमनामयम्॥
शुद्धत्वाच्छिवमित्युक्तं परादूर्ध्वं परात्परम्।
व्योमातीतं सुसूक्ष्मं हि नित्यं कारणशून्यकम्॥
व्याप्तः सर्वगतं प्रोक्तमक्षीणं चाव्ययं भवेत्।
अमलं स्यादनिंद्य चाप्यसादृश्यमनूपमम्॥
प्रमाणव्यतिरिक्तत्वादप्रमेयमिति स्मृतम्।
अप्रमेयमनाकारमदृश्यत्वादनूपमम्॥

निर्गुणत्वाद्विशेषेण त्वनामयमिति स्मृतम्।
इत्येतैर्लक्षणैर्युक्तं शिवरूपमिहोच्यते॥

(*Pañca-sādākhya-vidhi*, given as an appendix in *Rauravāgama*, vol II, Pondichery, 1972, p. 216 f. verses 1-6)

For the sake of creation (sṛṣṭyartham) and for bringing about other aspects of reality, and also for the benefit of the devotees (yoginām upākarāya), Śiva by his own free will (svecchayā) differentiates himself into five primordial powers (Śakti), all of which are described as Śiva's own creation (śiva-sṛṣṭi). One thousandth part of Śiva manifests itself as supreme power (parā-śakti); one thousandth part thereof gets transformed as 'primaeval power' (ādi-śakti); one-thousandth part of this power occurs as 'will-power' (icchā-śakti); from one-thousandth part of this 'will-power' emerges the 'power of gnosis' (jñāna-śakti). And finally, from one-thousandth part of this power, comes forth the 'power to act' (kriyā-śakti). All these five powers belong to the 'unaspected' division of Śiva (niṣkala)

(2) Śiva, out of consideration for his devotees of various types (yoginām ca yatīnām, jñāninām, mantriṇām tathā), and to facilitate their worship and meditation (dhyāna-pūjā-nimittāya) assumes aspects, through the five "powers' already mentioned. The details that emerge hereafter are known as 'the creation by the powers' (śakti-sṛṣṭi). Each of these powers (which is aspected) when conjoined with the original Śiva-principle (which is unaspected) becomes a process of reality or a mode of being, technically known as 'sāda' (a word of Vedic origin, meaning originally sitting, riding and moving). The phase of reality characterized by this 'sāda' is described

as 'aspected as well as unaspected' (sakala-niṣkala), viz. possesses attributes while also being beyond them, having form while being essentially formless.

Five of such processes are enumerated: (i) Śiva-process' (Śiva-sāda) arising from the 'transcendental power' (parā-śakti), (ii) 'uncrystallized process' (amūrta-sāda), arising from the 'primaeval power' (ādi-śakti), (iii) 'crystallized process', viz. having recognizable forms and attributes (mūrta-sāda), arising from the 'power to will' (icchā-śakti), (iv) 'performing process', viz appearing itself as a doer (kartṛ-sāda) emerging from the 'power to recognize' (jñāna-śakti); and (v) "action process' (karma-sāda), arising out of the 'power to act' (kriyā-śakti). These five processes correspond with the aspects of reality known as Sadā-śiva, Īśa (both amūrta) Brahmā, (mūrta) Īś-vara (Kartā) and Īśāna (karma) respectively.

योगनां च यतीनां च ज्ञानिनां मन्त्रिणां तथा।
ध्यानपूजानिमित्ताय निष्कलं सकलं भवेत्॥
प्रथमं शिवसादाख्यं अमूर्तं तु द्वितीयकम्॥
तृतीयं मूर्तसादाख्यं चतुर्थं कर्तृनामकम्॥
पंचमं कर्मसादाख्यं पंचसादाख्यमुच्यते।
सदाशिवस्तथेशश्च ब्रह्मा वै चेश्वरः स्मृतः॥
ईशानश्चैव विज्ञेयस्तत्त्वभेदेन कीर्तिताः।
ईशसदाशिवयोर्मूर्तिरीशान इति चोच्यते॥
मूर्तिर्ब्रह्मेति संप्रोक्तं कर्ता चैवेश्वरो मतः।
कर्म चेशान इत्युक्तं इत्येवं हि द्विधा भवेत्।
(11-15,bidi)

The idea of Sāda, which is peculiar to Śaiva-siddhānta, involves the five modes of reality, which represent the

forms of integration of the fundamental aspects of reality (tattva) and the crystallizations thereof (mūrti). Thus the doctrine recognizes three categories; reality (tattva), crystallized form (mūrti) and the emergent integration of the two (bhāva, prabhāva, sada). The expression 'sāda' emphasizes that the Śiva-principle is the essential and pervasive feature of the five emanations belonging to the 'śakti-creation' (parā-śakti, ādi-śakti, ācchā-śakti, jñāna-śakti and kriyā-śakti). It also brings out the importance of regarding the aspected emanations as the 'body' of the unaspected Śiva who is the 'soul'; the relation between body and soul is what the expression 'sāda' means. Thus the second division of reality is described as 'aspected as well as unaspected' (sakala-niṣkala).

ऐतेषु पंचतत्वेषु विशेषस्त्वधुनोच्यते।
तत्त्वं मूर्तिः प्रभावश्-च त्रिभेदो विद्यते क्रमात्॥
शिवादि तत्वमित्युक्तं मूर्तिः सदाशिवादयः।
तयोर्योगेन यद्रूपं भाव इष्यते॥
भावः सादाख्यमित्युक्तमित्येवं परिलक्ष्यते।
सन्ततं शिवभावत्वात् सादाख्यमिति कीर्तितम्॥
निष्कलं देहि चेत्युक्तं सकलं देह उच्यते।
देहिदेहस्य बन्धुत्वं भावरूपमिति स्मृतम्।

The five 'sādas' also correspond with the five 'kalās' explained earlier: Śiva-sāda, which is the offshoot of parā-śakti is śāntyatīta; amūrta-sāda, which comes out of ādi-śakti, is śānti; mūrta-sāda, coming out of jñāna-śakti, is pratiṣṭhā; and karma-sāda, emanating from kriyā-śakti, is nivṛtti. The first of these is exceedingly pure and extremely subtle; it is therefore described as 'supreme light' (paraṁ-jyoti). It shines like a lightning in the sky, at once visible

and all-pervasive. It is the source of all the other categories of reality. Because it is beyond even the primṅval power (ādi-śakti) which corresponds with śānti-kalā, it is called śāntyatīta.

तद्रूपं सूक्ष्मरूपेण परं ज्योतिरिति स्मृतम्।
विद्युद्रूपमिवाकाशोप्रत्यक्षं सर्वतोमुखम्।
शिवतत्वमिदं प्रोक्तं तत्वानामखिलालयम्।।

(ibid, 24-26)

The second 'sāda' is, like the first, uncrystallized in space and time (hence called amūrta); it has no concrete aspects (kalā-hīna), but presents itself as an emblem (liṅga) in the form of a pillar of light, shining like a million suns. The emblem is described as 'divine' (divya-liṅga), as the primordial pillar (or support, mūla-stambha), from which everything originates and in which everything dissolves. All forms are hidden in it, and nothing shows up. Hence it is called uncrystallized (amūrta).

अमूर्तत्वात् कलाहिनं भमध्ये लिंगवद् भवेत्।
सूर्यकोटिप्रतीकाशं ज्योतिस्थ्तंभाकृतिर्भवेत्।।
तस्यान्तर्गतमूर्तित्वन्मूर्तितत्वाद्यगोचरम्।
एतद्वै दिव्यलिंगं तु मूलस्तंभ इहोच्यते।।
लिंग वै सर्वमुत्पन्नं लयस्तत्रैव चोच्यते।
अमूर्तमेवमाख्यातम्................।।

(ibid, 28-30)

The third 'sāda', however, is crystallized (mūrta), having form and attributes, and is characterized by the power of will (icchā-śakti). It is lustrous like a burning flame of fire, in the form of a liṅga, on the upper part of which is an iconic figure of Śiva with one head, three

eyes and two hands (carrying spear in the right hand, and skull-cup in the left). The figure is charming in face, complete in all limbs, and bedecked with all ornaments. The form is omniscient in nature, and replete with auspicious marks.

इच्छामूर्तेर्गुणित्वाच्च तस्मान्मूर्तिरुदाहृत।
मूर्तिमत्वात्कलायुक्ता रूपं चेति प्रकीर्तितम्॥
ज्वालाग्निसहदृशप्रंख्यं दिव्यलिंगाकृतिर्भवेत्।
तस्योर्ध्वांशैकभागे तु चैकवक्त्रेण संयुतम्॥
त्रिनेत्रं चारुवदनं सर्वावयवसंयुतम्।
द्विहस्तं च द्विपादं च सर्वलक्षणसंयुतम्॥
दक्षहस्तेन शूलं च वामहस्ते कपालकम्॥
सर्वावयवसंयुक्तं सर्वाभरणभूषितम्॥
सर्वज्ञानगुणोपेतं लिंगमूर्तमुदाहृतम्।
मूर्तसादाख्यमेवोक्तं................॥

(ibid, 32-36)

The fourth 'sāda' is distinguished by its agency in all action (kartṛ), and it reveals itself as a crystal liṅga (sphaṭika-liṅga, translucent suggesting pure gnosis, which is fundamental to the agency in action). The liṅga-form here is huge and tall, and in the mid-region thereof is the iconic form of Īśvara, four-headed, four-faced, twelve-eyed, eight-eared, four-coloured, eight-armed and two-legged. The figure holds in its right hands trident, (triśūla) axe (paraśu) sword (khaḍga) and gesture of protection (abhaya), and in its left hands noose (pāśa), snake (nāga,) bell (ghaṇṭa) and gesture of boon-bestowal (varada). The icon, which is bedecked with all ornaments and decorations, is integrated with the liṅga.

ज्ञानकर्तृस्वभावत्वात् कर्तृनामेति कीर्तितम्।
ज्ञान चिच्छुद्धरूपत्वात् सफटिकाभं तदुच्यते॥
दिव्यलिंग महादीर्धं महास्थूलं तथांचितम्।
तस्य मध्यस्थिता मूर्तिरीश्वरांशे तु कारणम्।

(there follows a description of the iconic form)
(ibid 38-43)

The fifth "sāda" is a manifestation of the power of action. The form assumed by the Godhead here is the linga signifying Śiva, on a pedestal symbolizing Śakti. In the mid-region of the liṅga is 'bindu' (nucleus), in the midst of which is 'nāda' (primṅval sound); within the nāda is dhvani (inarticulate but suggestive sound) and within the dhvani is reality (tattva); and hidden within reality is Śiva. Hence the liṅga is here called Śiva-maya-liṅga (or Śiva-liṅga for short). It is the source and place of rest of all the categories of existence: The world, animate as well as inanimate, proceeds from this liṅga, is preserved by it, and dissolves in it. Emergence of the categories of existence and the creation of the world are the beginning of action (karma) and reabsorption of the categories and the dissolution of the world mark the cessation of action. The crystallized form here is thus characterized by action; it comprehends all things to be known and is the support of everything. This is also called 'piṇḍa'.

The iconic form assumed by Śiva here is five-fold; it comprehends within itself all the five sādas, all the five crystallized forms, and is five-faced. It is lustrous like crystal or moon-light, and has five heads and ten arms; it is seated upon a lotus. The hands carry spear (śūla), axe (paraśu), sword (khaḍga) and vajra (on the right side), and snake (nāga), noose (pāśa), goad (aṅkuśa), bell (ghaṇṭā)

and fire (vahni) (on the left). The figure is decorated by all ornaments, draped in fine garments and equipped with all auspicious marks. The form is tranquil is aspect (śānta-rūpa)

The five faces of this form represent karma Īśāna (the face on the east), Kartṛ or Īśvara (the face on the south), mūrta or Brahmā (the face on the west), amūrta or Īśa (the face on the north), and Śiva or Sadāśiva (the face on top, ūrdhva), and illustrate the five powers (viz. kriyā-śakti, jñāna-śakti, icchā-śakti, ādi-śakti and parā-śakti) respectively and the five aspects (viz. nivṛtti, pratiṣṭhā, vidyā, śānta and Śāntyatīta)

The iconic form has three major limbs or aṅgas: head, face and heart; and minor limbs or pratyaṅgas (neck, chest, breasts, arms, belly, navel, sex organ, eyes, nose, ears, hands, feet and the fingers). It has also the secondary limbs or upāṅgas (like garments, ornaments, sacred-cord, seat and enclosure). It has ten characteristic marks represented as weapons in its hands: trident (representing the three guṇas, triguṇa), axe (truth, satya), sword (valour, Īśa-pratāpa), vajra (immutability, abhedya), gesture of protection (abhaya, grace, anugraha), snake in the shape of a noose (fate or destiny, ṛddhi or vidhi), noose (the power of delusion, māyā), goad (control and suppression vivarṇa), bell (primṅval sound, nāda), and fire (destruction) (cf. *Pañca-sādākhya-vidhi*. 65-67)

क्रिया कर्मेति विज्ञेया तस्मात्कर्मेति नामतः।
लिंग शंभुरिति ज्ञेयं पीठं शक्तिरुदाहृतम्॥
बिन्दुमध्यगतो नादः नादमध्ये ध्वनिः स्मृतः।
ध्वनिमध्यगतं तत्वं तत्वंमध्यगतं शिवम्॥
तस्माच्छिवमयं लिंग सर्वतत्वलयं स्मृतम्।

लिंगे तु जायते तत्र जगत् स्थावरजंगमम्॥
तस्माल्लिंगं विशेषण कर्मरूपमुदाहृतम्।
कर्मोदये तु सृष्टिः क्रियान्ते संहृतिर्भवेत्॥
एतत्कर्मेशरुपं च सृष्टिस्थितिलयात्मकम्।
पंचसादाख्यसंयोगत् कर्मसादाख्यमुच्यते॥

(Then follows an account of anga, upāṅga and iconic form)
(ibid 45-77)

(3) The third division is that of Maheśa and it is produced directly from the last of the five sādas, viz. karma-sāda. This is entirely aspected (sakala), and comprehends creation, preservation and dissolution of the universe, Śiva in this phase has twenty-five sportive forms (līlā-mūrti). Iconic representations of these forms are to be seen in many of the South Indian temples. Soma-dhāri (Candra-śekara) Umā-sahita, Vṛśārūḍha, Nṛtta-rūpa, (Naṭarāja), Vaivāha-mūrti (Kalyāṇa-sundara), Pāśupata (Kirāta-murti), Gaṅgādhara, Tripurāntaka, Gaurī-samvāda (Gaṅgā-visarjana), Gauryanugraha, Umāliṅgana, Guhomā-sahita (Somāskanda-mūrti), Umārādhya, Suk-hāsīna (Kevāla-candraśekhara), Kaṅkāla, Keśavārdha (Śaṅkara-nārāyaṅa), Kirāta (Arjuna-vara-prasāda), Ardha-nārīśvara, Cakra-prasāda (Cakra-dāna-mūrti), Vighna-prasādaka (Gaṇapati-vara-dāna), Ekapāda, Dakṣiṇā-mūrti, Bhikṣaṭanā, Kālāri, and Liṅgodbhava. (cf. *Pañca-sādākhyavidhi*, 83-91).

All these are variations of the Maheśa-mūrti form which shows Śiva in the original form of Rudra as having one head, three eyes and four arms. His head is decorated by matted hair done as a crown. His hands carry stonemason's chisel (ṭaṅka), trident (triśūla), and gestures

of protection and boon-bestowal (varadābhaya). He is resplendent like flames of fire (cf ibid, 93-94). From his right side proceeds Brahmā, the creator and from his left side Viṣṇu. From his right eye emanates the sun, and from his left the moon; from his forehead Fire (Jātaveda) and from his face the four vedas; from his nose Air (Vāyu) and from his ears the four yugas (viz. time). Gaṇeśa was born from his neck, and the six-headed Kārtikeya from his heart. The twelve ādityas emerged from his navel, the eight vasus from his loins, the twin Aśvins from his thighs, the whole host of celestial denizens (like the rakṣas, siddhas, nāgas, vidyādharas, gandharvas, apsaras) from his feet. From the hair-roots on his body sprang forth all the rivers and oceans.

महेशं सकलं विद्यात्सृष्टिस्थितिलयात्मकम्।
पंचविंशातिभेदैस्तु तन्मूर्तिः पंचविंशतिः।

(Then follows an enumeration of the twenty-five sportive forms of Śiva, and an iconographic account of Rudra and the origin of Brahmā, Viṣṇu and all other gods and phenomenal details)

(ibid. 84-94)

It is only the universe brought into being by karmasāda (characterized by the kriyā-śakti, nivṛtti-kalā, and Īśāna) that is available for human and concrete visualization (dṛṣṭi-gocara), being crystallized in time, space and form; the other four sāda-proceedings are available only for contemplation of the adepts and yogins (dhyāna-gocara).

Chapter VI

ŚĀKTA-ĀGAMA

(1)

There is some truth in the view that the Śākta-āgama is a branch of the Śaiva-āgama, or that it has grown out of it. A clear-cut distinction between the two divisions is not to be seen in the early phase of the history of Āgama. It is also true that the distinction between them is often in the expressions: Āgama for the Śaiva division and Tantra for the Śākta, although some of the Śaiva-āgama texts are also known as tantras (like *Mṛgendrāgama* being also known as *Mṛgendra-tantra*). The distinction that is sometimes made between the two divisions that the Śaiva-texts were communicated by Śiva to his Śakti or to one of his devotees (and hence known as Āgama) while the Śākta texts were revealed by Śakti to Śiva or to one of her devotees (and hence known as Nigama), is also not always true, because there are texts of the Śākta division where knowledge is communicated by Śiva to Śakti (like Tantra-rāja-tantra and *Sri-netra-tantra*.

आगतं शिववक्त्रेभ्यो गतं च गिरिजामुखम्
मतं च वासुदेवस्य तस्मादागममुच्यते॥
निर्गतं गिरिजावक्त्रात् गतं चगिरिशश्रुतौ।

मतं च वासुदेवस्य तस्मान्निगममुच्यते।।

(Rudra-yāmala)

As the expressions themselves signify, the Śaiva scriptures are Śiva-oriented, while the Śakta scriptures are Śakti-oriented: the former prescribe worship of masculine divinities while the latter extol the feminine deities. But in the history of Śaiva-āgama, the early texts include sections which deal with the worship of feminine deities; because Śiva is unthinkable without his Śakti. The Śaiva-siddhānta also rates the role of Śakti high. The Kaula cult, which is now obviously Śākta in its nature, was originally Śaiva in orientation. In fact, the celebrated Śaiva Nātha-siddha saint, Matsyendra-nātha (Mīna-pā in Tibet), is regarded by the Kāśmīri Kaulas as the first exponent of Kulāgama (cf. Jayaratha on Tantrāloka). And Abhinava-gupta points out in *Tantrāloka* that the devotees who are in their private life given to Śakti worship (viz. the Kaulas) are for all outward appearances Śaivas, and in their normal conduct they pass for the adherents of the vedas.

अन्तः कौलो बहिः शैवो लोकाचारो च वैदिकः।

(*Tantrāloka*, Vol III, p 27)

Among the secondary streams (anusrota) of Śaivism *Mrgendrāgama* (caryā, 1, 40-41) enumerates two groups of practitioners who are obviously Śākta in inclination: Yoginī-kaula and Siddha-kaula. The commentator Nārāyaṇa-kaṇṭha has earlier (*ibid.*, 1, 2) noted that the Śaivas (deśika, mantra-vṛtti, putraka and samayī) are distinguished from the Śaktas.

शाक्तादयस्तु ते अन्यादृशा एवेति विज्ञापयितुं शैवपदोपदानम्

The distinction mentioned in the Kaula texts is that 'kula' represents Śakti, while 'akula' is Śiva, and that the prescriptions and practices related to the worship of Sakti goes by the name of Kaula.

कुलं शक्तिरिति प्रोक्त अकुलं शिव उच्यते।
कुलेऽकुलस्य संबन्धः कौलमित्याभिधीयते॥

(cf. in *Saubhāgya-bhāskara,* 87-88)

The spiritual gnosis revealed spontaneously and in a mystic manner to the class of female devotees of supernormal origin, known as yoginīs who function as guides, is known as 'yoginī-kaula'; and this is confined to this class, and does not go outside it.

योगिन्यो लेभिरे ज्ञानं सद्यो योगावभासकम्।
येन तद्योगिनीकौलं नोत्तीर्णं तान्य एव तत्।

(*Mṛgendra.*, 1, 40)

Similarly, the wisdom that occurs to the adepts called siddhas, who function as companions is known as 'siddha-kaula', and it is confined to this group of adepts.

The significance of knowledge being confined to the group of yoginīs or to the group of siddhas is that it is traditionally and orally communicated and guarded in secrecy.

तान्यत्र प्रसृतं आस्वेव संप्रदायता स्थितमित्यर्थः।

(commentary on 1,40).

This is one of the distinguishing features of the doctrines and practices detailed in the Śākta-tantras. Frequently, the texts enjoin that the wisdom must not be revealed except for the properly initiated devotee; it must

be held back, even as the cocoanut holds its water within itself, unseen by others and got only with effort and persistence (cf. Kulārṇava-tantra, 11, 83).

कौलं सुगोपयेद्देवि नारिकेलफलांबुवत्।

also

सुगुप्तं कौलिकाचारमनुगृह्णन्ति देवताः।
वांछासिदि प्रयच्छन्ति नाशयन्ति प्रकाशने॥

(*Śakti-saṅgama-tantra*, 36, 24)

वेदशस्त्रपुराणानि स्पष्टा वेश्यांगना इव।
इयं तु शांभवी विद्या गुप्ता कुलवधूरिव॥

(*Kulārṇava-tantra*, 11, 85)

One of the basic texts of the Śakta tradition (*Paraśu-rāma-kalpa-sūtra*, 1,12) prescribes that the worship must be conducted in absolute privacy, and that the worship in public view would lead to hell; the text allows the doctrines to be communicated only to the right student, and in strict confidence.

तैरर्चनं गुप्त्या।.......प्राकट्यान्निरयः। सच्छिष्ये रहस्यकथनम्।

Śākta literature abounds in code-language, and employs metaphors and symbols, which can be explained only by a competent teacher (saṅketa-vidyā, guru-vaktra-gamyā). The part played by initiation (dīkṣā) and consecration (abhiṣeka) is more important in the Śākta division than in the Śaiva:

देवि दीक्षाविहीनस्य न सिद्धिर्न च सद्गतिः।
तस्मात् सर्वप्रयत्नेन गुरुणा दीक्षितो भवेत्॥

(*Kulārṇava*, 14, 97)

विना दीक्षां न मोक्षः स्यात्तदुक्तं शिवशासने।
सा च स्याद्विनाचार्यं इत्याचार्यपरम्परा॥

(ibid.)

अभिषेकं विना देवि कुलकर्म करोति यः।
तस्य पूजादिकं कर्म आभिचाराय कल्पते॥

(*Vāmakeśvara-tantra*)

The ideology of 'seven conducts' (saptācāra) brings out the difference between Śaiva and Śākta divisions rather emphatically. Among the conducts included here are (1) vedācāra, ordinary conduct, in accordance with Vedic prescriptions, comprehending daily ablutions, honouring the teacher, meditation on the thousand-petalled lotus within oneself, and iconic worship during daytime only; (2) vaiṣṇavācāra, conduct guided by several restraints (such as abstaining from voilence, slander, quarrel, meat-eating and worship during night);

(3) dakṣiṇācāra, conduct characterized by worship of deities during day as well as during night, wearing of ornaments made of human bones, and occult practices in crematoria, on river-banks, in jungle-retreats and śakti-centres; (4) vāmācāra, conduct in absolute privacy, involving the five 'principles' (pañca-tattva, viz. wine, meat, fish, gestures and copulation); (5) siddhāntācāra, conduct dominated by traditional wisdom, and practices that facilitate the dawn of such wisdom; (6) śaivācāra, conduct guided entirely by the Śaiva-āgama; and (7) kaulācāra, conduct regulated by the Śākta-tantras.

And many of the Śakta texts point out that among these seven, śaivācāra is superior to vaiṣṇāvācara which is better than vedācāra, dakṣiṇācāra to śaivācāra, vāmācāra

to dakṣiṇacāra, siddhāntācāra to vāmācāra and kaulācāra to siddhāntācāra.

Kulārṇava-tantra (2,7-8) has a different arrangement:

वैष्णवादुत्तुमं शैवं शैवाद्दक्षिणमुत्तमम्।
दक्षिणादुत्तमं वामं वामात् सिद्धान्तमुत्तमम्।
सिद्धान्तादुत्तमं कौलं कौलात्परतरं न हि॥

Excluding the first two conducts (veda and vaiṣnava), which are suited to ordinary mortals with normal aspirations, the next two (dakṣiṇa and vāma) smack of antinomian inclinations in a Śaiva context. The subsequent two conducts (siddhānta and śaiva) comprise of what we know as Śaiva-siddhānta, and what we learn from the twenty-eight Āgama texts. The last conduct which is regarded as most superior, is what is followed by the Śākta-devotee, and what is prescribed in the tantras.

Kaulācāra is by definition the conduct that is taught not only by the tantras but also by the masters in secret sessions. Not all of them would be in perfect accord with the textual prescriptions. The devotee is more likely to follow the teachings of his master than make an independent study of the texts. Thus, there are numerous aspects of this tradition which are regarded by purists as heretical. The text that is most popularly employed, *Kulārṇava*, itself points out (2, 16) that many of the practices of the Kaulas are contrary to tradition and display incorrect knowledge of the texts.

बहवः कौलिकं धर्मं मिथ्याज्ञानाविडम्बकाः।
स्वबुध्द्या कल्पयन्तीत्थं पारम्पर्यविवर्जिताः॥

The seven-fold conduct is related to three spiritual

dispositions (bhāva) of the practitioners, which are progressive and productive: (1) paśu (animal), characterized by ignorance and normal aspirations; (2) vīra (valorous), characterized by learning and knowledge of scriptures (āgama) and by involvement in spiritual practices; and (3) divya (divine), characterized by fine discrimination (viveka) (cf. *Rudra-yāmala*, 11,8). According to some texts, the first four varieties of conduct, mentioned earlier, are comprehended within the first of the dispositions, the next two in the second; and Kaulācāra alone in the third, which is the most mature of the dispositions

भावत्रयगतान् देवि सप्ताचारांश्च वेत्ति यः।
स धर्मं सकलं वेत्ति जीवन्मुक्तो न संशयः॥

Disposition is defined as mental attitudes, and it is prescribed that the practice of dispositions must only be mental (cf. *Vāmakeśvara-tantra*).

भावोहि मानसो धर्मो मनसैव सदाभ्यसेत्।

To help the practice of dispositions, appropriate initiations are given. Living a house-holder's life, one has the animal disposition, and the initiation given to him leads him to vedācāra and vaiṣṇavācāra. The consecration into the Śākta way of life (śāktābhiṣeka) entitles him to follow dakṣinācāra, even while he continues as a householder. The next consecration which is described as complete (pūrṇabhiṣeka) provides him with the 'valorous' disposition, and makes him competent to follow vāmācāra, while living in the homestead but as an ascetic (gṛhāvadhūta). The initiations known as 'krama-dīkṣā' and 'sāṁrājya-dīkṣā' mark the transition from the 'valorous' disposition to the 'divine' disposition, and entitles the

devotee to follow first siddhāntācāra and then śaivācāra. The penultimate initiation known as 'mahā-sāṁrājya-dīkṣā' stabilizes the 'divine' disposition and provides the eligibility to follow the highest conduct, viz. kulācāra, which is identical with the path of Yoga.

योगमार्गं कौलमार्गमेकाचारक्रमं प्रभो।
योगी भूत्वा कुलं ध्यात्वा सर्वसिद्धेश्वरो भवेत्॥

The crowning initiation, also called 'pūrṇābhiṣeka', is said to mark the final stage of the 'divine' disposition and the highest attainment of kula-wisdom.

Some texts make little essential distinction between the 'valorous' and 'divine' dispositions. The only distinction between them pertains to the general bearing of the practitioner. According to *Puraścaryārṇava,* the 'valorous' disposition makes one arrogant and overbearing, while the 'divine' disposition makes him 'godlike' (deva-vat); tranquil, humble, sweet and attractive.

दिव्ये वीरे न भेदोऽस्ति यद्भेदं तत्तु कथ्यते।
शान्तो विनीतो मधुरः कलालावण्यसंयुतः।
दिव्यस्तु देववत् प्रायो वीरश्चोद्धतमानसः॥

(*Puraścaryārṇava*)

And it is interesting that some texts (like *Rudra-yāmala.* 11, 32-38) prescribe that all three dispositions must be practised by the devotee, accommodating them in the three divisions of the day: from morning till noon ('animal' disposition), from noon till evening ('valorous' disposition) and during night ('divine' disposition).

The arrangement of dispositions is interesting also because it emphasizes the ideology of Kuṇḍalinī, which

is fundamental to the Śākta outlook. The 'valorous' disposition is distinguished by the awakening of Kuṇḍalinī (kuṇḍalinī-prabodha) in the practitioner.

In Śākta-tantra, the divine and cosmic energy (śakti) is approached by three distinct but complementary practices: (1) mantra-energy (mystical and potent formula given by the master during initiation), which is to be regarded as the very body of the Goddess; (2) kuṇḍalinī-energy (the vital and psychic current within ones own body, regarded as the individualized form of the Goddess); and (3) the representations of the Goddess in icons or in cosmograms (mandalas) like Śri-cakra. Each of these approaches involves three forms of the Goddess: 'coarse' (sthūla, viz. a concrete, physical form such as the verbal aspect of the mantra, the visual representation of the cakras in Kuṇḍalinī, and the iconic or graphic form in a mūrti or a maṇḍala); 'subtle' (sūkṣma, viz. the meaning aspect of the mantra, the symbolism of the several cakras in Kuṇḍalinī, and of the worshipful deity in the icon or cosmogram); and 'transcendental' (parā, viz. the spiritual contents of the mantra, the experience of Kuṇḍalinī after the cakras have been resolved, and the identity of the worshipper with the deity represented by the icon) (cf. Nityā-ṣoḍaśikā-kalpa and 'Setubandha' on it.

उपास्यायाः परमेश्वर्यास्त्रीणि उपास्तियोग्यानि-स्थूलं सूक्ष्मं परं चेति।
तत्राद्यं करचरणाद्यवयशीलं.....
चक्षुरिन्द्रियपाणीन्द्रिययोर्योग्यम्।
द्वितीयं मन्त्रात्मकं......श्रवणेन्द्रियवागिन्द्रिययोर्योग्यम्।
तृतीयं वासनात्मकं पुण्यवतां मनसो योग्यम्।

The role of mantra in all divisions of Āgama is an important one; and in the Śākta division it is even more so. While in the Śaiva-āgama, a distinction is made between 'mantra' and 'vidyā' (in the 'pīṭha' ideology, the mantra and vidyā being the principal 'pīṭhas', the mudrā and maṇḍala, subsidiary to them respectively), the former representing Śiva and the latter Śakti, in Śākta-tantras mantra includes vidyā and signifies the conjoint presence of Śiva and Śakti. Texts like *Brahma-yāmala* subordinate mantra to vidyā, and view vidyā as signifying the goddess herself and mantra her reflected image (prati-kṛti). The body is regarded as a 'yantra', and its value consists in its being sufficed with 'mantra', which symbolizes the presence of the goddess.

यन्त्रं मन्त्रमयं प्रोक्तं देवता मन्त्ररूपिणी।

Alternately, the individual's psyche (citta) is 'yantra', and the expression thereof (vāk) is 'mantra'; and the two in unison would make for the mobilization of the psychic energy.

In the Śākta philosophical framework the transcendental reality which is nothing more than undifferentiated existence, awareness and bliss (saccidānanda-vibhava) transforms itself into a Godhead with attributes (sa-guna-parameśvara), from which emerges the transcendental Nucleus (parā-bindu). The transcendental Nucleus gives birth to the immanent nucleus (aparā-bindu, also called kārya-bindu), primordial sound (nāda) and the primṅval seed (bīja). The immanent nucleus is identified with Śiva, and the primṅval seed with Śakti; while the union of the two is represented by the primordial sound. The primordial sound (called śabda-śakti) is present in all things as mere

Awareness and in human beings as Kuṇḍalinī (to be explained shortly). The sound in the human being as will to express itself is described as transcendental (parā-vāk), and is located in the basal centre (mūlādhāra). When it rises up and reaches the level known as svādhiṣṭhāna, it is 'perceptive' (paśyantī); reaching the level of the heart (called a nāhata), it is 'midling' (madhyamā), and in the throat (viśuddha) it transforms itself as "expressive" (vaik-harī).

The transcendental sound in mūlādhāra is like a lightning in the foundational centre (ādhāra-cakra). It is known as Kuṇḍalinī. When the spiritual energy that is coiled up and asleep stirs in the mūlādhāra, she manifests herself as a young maid (kumāri), and her babbling and indistinct talk which resembles the humming of the bees is parāvāk. When the energy moves up, or grows-up, helped by the fire in the svādhiṣṭhāna and the sun above the ānahata, the young maid is transformed into an adult lady (yośā).

The immanent spiritual energy also manifests itself as the fifty letters of the Sanskrit alphabet (pañcāśad-varṇa-rūpiṇī). The vowels, also known as matrices (māṭrkās) are of the nature of Śakti, while the consonants (varṇas) are of the nature of Śiva.

आकारादि क्षकारान्ता मातृका पीठरूपिणी।
ककारादि क्षकारान्ता वर्णास्तु शिवरूपिणः।
पंचशद्वर्णरूपेण शब्दाख्य वस्तु सुव्रते॥

The union of the two is illustrated by the seed-syllables (bījākṣaras), which are involved in the mantras. In fact, the letters themselves are the mantras, which are all derived from the Goddess.

॥ षट्त्रिंशत्तत्त्वनिर्णयः श्रीमातृकाचक्रे ॥

१ क्षं ळं शिवः ३६	२ हं शक्तिः ३५	३ सं सदाशिवः ३४	४ षं ईश्वरः ३३	५ शं शुद्धविद्या ३२	६ एं माया ३१
७ लं नियतिः ३०	८ वं कालः २९	९ लं रागः २८	१० रं अविद्या २७	११ यं कला २६	१२ मं पुरुषः २५
१३ भं मनः २४	१४ बं बुद्धिः २३	१५ फं अहंकारः २२	१६ पं प्रकृतिः २१	१७ नं श्रोत्रम् २०	१८ धं त्वक् १९
१९ दं चक्षुः १८	२० थं जिह्वा १७	२१ तं घ्राणम् १६	२२ णं वाक् १५	२३ ढं पादौ १४	२४ डं पाणी १३
२५ ठं उपस्थः १२	२६ टं पायुः ११	२७ ञं शब्दम् १०	२८ झं स्पर्शः ९	२९ जं रूपम् ८	३० छं रसः ७
३१ चं गन्धः ६	३२ ङं आकाशः ५	३३ घं वायुः ४	३४ गं वह्निः ३	३५ खं जलम् २	३६ गं पृथ्वी १

The notion of thirty-six principles of existence (tattvas) is common to both Saiva and Sakta āgamas: They have correspondance with the matrices (mātrkā) of the alphabet. The above chart, which is known as Srī-mātrkā)-chakra. brings out this details.

ते सर्वे एव मन्त्राः स्युस्त्वमाद्या प्रकृतिर्यतः।

(*Mahā-nirvāna-tantra*, 5, 19)

The letters are called 'varṇas' because they are alive with energy and awareness, reflecting the Goddess herself. The fifty letters are collectively known as the goddess Mālinī, with a retinue of fifty attendant-deities who are all looked upon as her energies (śakti). Here, the differentiation of the vowels as matrices (mātṛkā) and consonants as extended sounds (varṇa) are the fabrics of which all mantras are woven.

मापितं तु जगत्कृत्स्नं त्राणितं तु विशेषतः।
यस्यां यया सा चक्रे मातृशब्देन गीयते॥

(*Jayadratha-yāmala*, 40)

मननं विश्वविज्ञानं त्राणं संसारबन्धनात्।
यतः करोति संसिद्धो मन्त्र इत्युच्यते ततः॥

(*Piṇgalā-mata*)

मननात् त्राणनाच्चैव मद्रूपस्यावबोधनात्।
मन्त्र इत्युच्यते सम्यङ् मदधिष्ठानतः प्रिये॥

(*Rudra-yāmala*)

मननात् तत्वरूपस्य देवस्यमिततेजसः।
त्रायते सर्वभयतः तस्मान्मन्त्र इतीरितः॥

(*Kulārṇava*)

The mantra is so called because the words contained in it help mentation (manana), which in turn protects (trāṇana) the individual who recites it. Mentation in this context is the intuitive understanding of the real nature of phenomenal existence apropos divine presence or the

form of the deity; and protection is from the bonds of phenomenal existence, and from all fears.

यथा काष्ठगतो वह्निः व्यज्यते मथनादिभिः।
तथा मन्त्रप्रभावे भक्त्याभिव्यज्यते शिवः॥

Even as the fire hidden in the fuel is brought out by friction, even so by the power of the mantra devotion to the deity will help the manifestation of Godhead. Indeed, the relation between the Godhead and the mantra is best brought out by the saying that Godhead (devatā) is connoted by the mantra (mantra-vācya), and that the mantra is that which connotes the Godhead (devatā-vācaka). Really there is no distinction between the two and the devotee will contemplate upon Godhead when he thinks of the meaning of the mantra.

मन्त्रार्थदेवताचिन्तनं परमेश्वरि।
वाच्यवाचकभावेनाभेदो मन्त्रदेवतयोः॥

(*Rudra-yāmala*)

And the seed-syllables (bīja) are said to be divine and potent, and they make for the efficacy of a mantra. Merely by reciting them, the presence of the deity is secured.

श्रुणु देवि प्रवक्ष्यामि बीजानां देवरूपताम्।
मन्त्रोच्चारणमात्रेण देवरूपं प्रजायते॥

The inscrutable power of the mantra has been recognized in texts like *Paraśurāma-kalpa-sūtra* (1, 7) as owing to its being given by a competent teacher.

मन्त्राणामचिन्त्यशक्तिता।

In fact, it is only what is given by the teacher that

becomes a mantra; otherwise, it is but abracadabra and futile.

गुरूपदेशतो मन्त्रो मननात् त्राणनादपि।

also,

अन्तरेणोपदेष्टारं मन्त्राः स्युर्निष्फला यतः।

(*Kulārṇava, 14,3-4*)

The devotee is to regard the teacher (guru), the mantra and the deity (devatā) as essentially one, and he must seek to realize the correspondences between the teacher and his own self (jīva), the mantra and his own mind (manas), and the deity with his vital current (prāṇa).

गुरुमन्त्रदेवतात्ममनः पवनानामैक्यनिष्कालनादन्तरात्मवित्तिः।

(*Paraśu-rāma-kalpa-sūtra*, 1,8)

The texts deal prominently with the device known as "puraścaraṇa' of the mantras. The expression which literally means performance (caraṇa) which is prior, or in front (purah), signifies that the root-mantra is to be repeatedly and continuously recited everyday at the same place from morning till noon, observing several vows during the entire period (like eating only once a day, remaining a celibate, eschewing articles which are likely to cause indolence or violence, lying down for sleep on the bare ground, and avoiding food cooked by others). The number of times the mantra is recited is determined by the number of syllables that the given mantra has: so many lakhs of times as many are the syllables in it. Without this ritual, the mantra is ineffective; it will be like a sick man, who will not be able to do many things. The ritual has five limbs (pañcānga): ceremonial worship of the deity three

times every day (pūjā traikālikī nityam), proper repetition of the mantra mindfully (japa), offerings made to the deity after the repetition (tarpaṇa), worship of the deity in the fire (homa) and feeding the pious priests (brāhmaṇa-bhukti).

पुरतश्चरणीयत्वात् विनियोगाख्यकर्मणाम्।
पुरतो विनियोगस्य चरणाद्वा तथोदितम्।

(Rāghava-bhaṭṭa on *Śāradā-tilaka*)

साधनं मूलमन्त्रस्य पुर श्चरणमुच्यते।

(*Vāyavīya-saṁhitā*)

व्याधिग्रस्तो यथा देही सर्वकर्मसु क्षमः।
पुरश्चरणहीनोऽयं तथा मन्त्रोऽपि कीर्तितः।
पंचांगोपासनेनेष्टा देवता प्रीतिदानतः।
पुरश्चरति भक्तस्य तत्पुरश्चरणं प्रिये॥

(*Kulārṇava*, 17, 87)

The main function of the mantra is to protect the devotee. Hence the several auxiliaries to the mantra have expressions which serve to secure protection: kavaca (armour), astra (defensive missile), varma (covering), heart (hṛdaya) etc. According to the texts, the practice of perfecting a mantra (mantra-sādhanā) should continue until the deity is pleased and presents itself in a concrete form (devatā-darśana), or until some well-known benefit follows: clearing of the doubts, getting rid of the ailments, securing the fulfillment of a desire, possessing powers of healing, enticing the people to oneself, attainment of supernatural powers which are described in the yoga manuals (aṣṭāṅga-siddhi) and so on.

The ideology of Kuṇḍalinī as the supreme spiritual

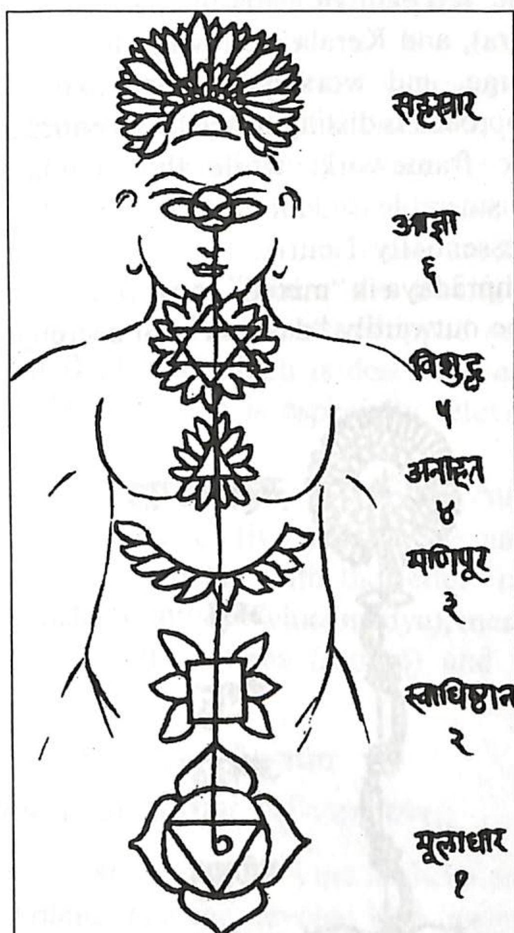
power residing in the individual is an important one in Śākta-āgama. Kuṇḍalinī is the form of the Goddess residing in the lowest of the six psychic centres in the individual (mūlādhāra) as a coiled serpent gone to sleep. As long as this energy is asleep, the individual is outward-oriented; he involves himself in the world and lives an ordinary life. He functions only at an animal level (paśu). It is when this energy-serpent wakes up, that the individual suddenly becomes inward-oriented and intensifies his spiritual practices. The technique of awakening the Kuṇḍalinī is known to the Śāktāgama as 'pītāṁbara-vidyā'. It involves the employment of mantras, mudrās and maṇḍalas, as a result of which the 'descent of energy' (śakti-pāta) is achieved. When Kuṇḍalinī is awake, the energy moves up, and breaking through the three phenomenal knots of life (named after Brahmā, Rudra and Viṣṇu) and burning up the six lotuses (which are psychic centres, arranged in an ascending order) reaches the thousand-petalled lotus on top of the head (sahasrāra), where Śiva (pure consciousness) is supposed to reside. Kuṇḍalinī is Śakti, and her union with Śiva. Who is in the sahasrāra, is the purpose of what is known as Kuṇḍalinī-yoga.

Incidental to the idea of Kuṇḍalinī is the recognition of the main vital and central channel symbolizing fire called suṣumṇā (with two subsidiary channels iḍā and piṅgalā on its left and right respectively, and representing moon and sun), along which are visualized six spiritual and psychic centres called cakras: mūlādhāra at the base, representing the earth element, svādhiṣṭhāna above it, representing fire; maṇi-pūra at the navel and representing water element; anāhata in the heart-region representing air

and known as "the lotus of consciousness" (saṁvid-kamala); viśuddha in the neck or throat, representing sky; and ājñā in the space between the eyebrows. These are visualized as lotuses with four, six, ten, twelve, sixteen and two petals respectively; and, beyond them is the thousand-petalled lotus in the region stretching from the eyebrows till the top of the head (also known as dvādaśānta). The goddess resides here in her full glory and in unison with Śiva. She is of the nature of all mantras (sarva-mantra-mayī).

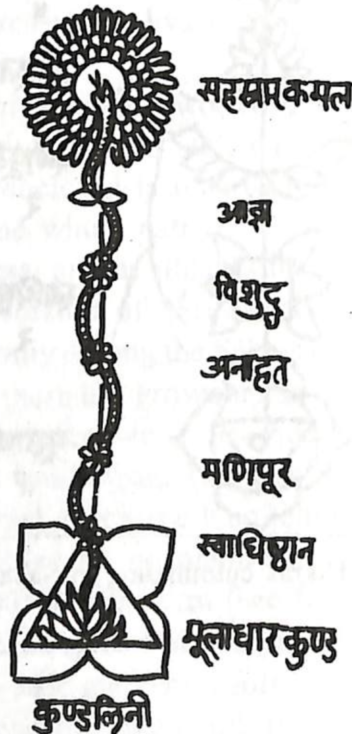
This scheme of divine presence in the human being (piṇḍāṇḍa) is also valid for the entire cosmos (brahmāṇḍa), and this fact is graphically represented in the cosmogram known as Śri-cakra. It has nine enclosures, with four triangles representing Śiva and five triangles representing Śakti intersecting.

The midmost point is worshipped as the great Goddess herself in her unmanifest state while the triangle by which the point is enclosed is regarded as her manifest aspect (Tripurā). The whole pattern is looked upon as the seat of the goddess, and as illustrating the union of Śiva and Śakti. The worship of Śri-cakra is wide-spread in the country, not only among the Śāktas but among all religious groups. And there has grown up an extensive literature on this very theme, known as Śrī-vidyā, the worship of Śrī-cakra and its symbolism. The ideology of the six psychic centres (cakras) along the Kuṇḍalinī and the philosophy of seed-syllables in the mantra have been incorporated within the cult of Śrī-cakra (see for details my bookson *Śri-cakra,* Sri Satguru Publications, Indian Book Centre, New Delhi, 1989; and *The Tāntrik Practices of Śri-Vidyā* Kalpataru Research Academy, Bangalore, 1990.)



The Six Chakras culminating in Sahasrāra

There seem to be three distinct traditional approaches (sampradāya) to the cult comprehending mantra, Kuṇḍalinī and Śrī-cakra: Kāśmīra (following the "right path' or dakṣinamārga, and worshipping Siddha-cakra), Gauḍa (following the 'left path' or vāma-mārga, and worshipping Bhaïravī-cakra), and Kerala (following the 'mixed path' or miśra-mārga, and worshipping Śrī-cakra). The last mentioned approach is distinguished by its entire affiliation to the Vedic framework, while the Gauḍa-approach evidences considerable Buddhist influence and the Kāśmīra approach is essentially Tāntrik. The approach designated as Kerala-saṁprādaya is "mixed" (miśra) in the sense that it is said to be outwardly "dakṣiṇa" but secretly "vāma".



The Jainas also get included in the tāntrik division, and the cult specific to them involves the worship of Navapada-maṇḍala, Siddha-cakra, Rṣi-mandala and so on.

The Śākta worship according to some texts, assumes three variant modes: (1) Kuṇḍalinī-krama (also called Kālī-krama), where the arousal of Kuṇḍalinī figures prominently, and which is sāttvika in, character and where Śrī-cakra is worshipped in the 'Kā-di' method, (2) Sundarī-krama (also called Haṁsa-krama), where the Śri-cakra is worshipped according to the 'Hā-di' method; and which is rājasika in character, and (3) Samavarodhinī-krama (also called Tārā-krama), where the Bhairavī-cakra is resorted to and the Śrī-cakra is worshipped according to the 'Sā-di' method, and which is described as tāmasika in character. This division is especially relevant for the followers of Śrī-vidyā.

The tāmasa-mode of worship in the Śākta cults involves the actual employment of five articles, the names of all of which in Sanskrit begin with the letter 'ma' (hence called pañca-makāra-tattvas): wine (madya), meat (māṁsa), fish (matsya), occult gestures (mudrā) and copulation (maithuna).

मद्यं मांसं तथा मुद्रा मैथुनमेव च।
मकारपंचकं प्राहुर्योगिनां मुक्तिदायकम्॥

One of the texts speaks of wine as Śakti and meat as Śiva, and explains that the devotee who consumes them both is himself the Bhairava.

सुरा शक्तिः शिवो मांसः
तद्भोक्ता भैरवः स्वयम्।

(Kulārṇava 5, 79)

The fourth article (mudrā) is sometimes taken to mean peculiar postures assumed for awakening Kuṇḍalinī. In ritualistic copulation (maithuna), the details are identified with sequences of worship like embrace being nyāsa, kiss being dhyāna, love-play being japa and so on.

आलिंगनं भवेन्न्यासश्चुबंनं ध्यानमीरितम्।
आवाहनः शीत्कारः स्यान्नैवेद्यमनुलेपनम्।
जपनं रमणं प्रोक्तं रेतः पातश्च दक्षिण।
सर्वथैव त्वया गोप्यं मम प्राणाधिके प्रिये॥

Mahānirvāṇa-tantra (1, 52) describes this as 'latā-sādhanā', spiritual practice with a girl, who is looked upon as the very embodiment of Prakṛti or śakti.

But the adherents of Pūrva-kula resort to the five ritualistic articles (kula-dravyas) only symbolically: honey in copper vessel or cow's urine (for madya), garlic and ginger (for māṁsa), milk of buffalo (for matsya), fried grains (for mudra) and roasted fruit or roots (for maithuna) cf. *Kaulāvalī-nirṇaya*, 5, 113-123). The Sāttvika attitude is still more refined: it translates the five ritual-articles of worship into five stages of the ascent of Kuṇḍalini, copulation being the union of Śakti with Śiva in the thousand-petalled lotus. It also identifies the five articles with the five primary elements: fire (madya), air (māṁsa), water (matsya) earth (mudrā) and sky (maithuna).

जीवः प्रकृतितत्त्वं च दिक्कालाकाशमेव च।
क्षित्यप्तेजोवायवश्च कुलमित्यभिधीयते॥

(*Mahā-nirvāṇa-tantra*).

Thus the Śāktāgama presents itself as a curious admixture of austere attitudes and antinomian behaviour.

It cannot be gainsaid that the practices, of magic, witchcraft and sorcery, and the outlook of shamanistic religion, have considerably influenced the Śākta ideology. Refinement in terms of philosophical re-orientations has, of course, made an impact; but it is both later and marginal.

The conception of the Mother as the sole principle, brought into being a complex of mother-goddesses (mātṛkā), female attendant-spirits and aids (yoginī), and feminine counterparts in religious practice. The ideology of Śakti not only occasioned acceptable disciplines such as the Kuṇḍalinī-yoga, mantra-sādhanā, śaṭ-cakra-bhedana and samayācāra, but also inspired outlandish and occult practices like Dūtī-yāga (ritualistic orgies with women), vāmācāra (conduct involving violence, black magic, sex and anti-social behaviour), śaṭ-karma (six magical and violent procedures), latāsādhanā (practice with a girl as partner), guhya-samāja (secret congresses), cakra-pūjā (community sex-indulgences), śava-sādhanā (practices in crematoria sitting upon a corpse), śyāmā-pīṭhikā (accomplishment of a mantra, in the nude state, in seclusion, in front of a young and naked woman), and śyena-yāga (violent rituals for the death of a person).

It must, however, be realized that those who indulged in antinomian and outlandish practices were always few in number, and that they functioned in small and isolated pockets. The Śākta practice in general was austere and well within the normal social and moral framework.

What prejudiced the common man most against the Śakta cultic practices was the set of six wicked and harmful procedures, known as śaṭ-karma, which no doubt figures prominently in many of the Śākta texts and even in the Buddhist sādhānas and guhya-samāja, and in the

Jaina manuals like *Bhairava-Padmāvatī-kalpa.* They are paralysing (the enemy's tongue or limbs, staṁbhana), deluding (making the enemy's mind confused and heart clouded, mohana), driving out (the enemy from his own place of residence and activity, ucchāṭana); enticing (the women one has set his heart upon and attracting the influential people, vaśyākarśaṇa), causing dissensions and quarrels (among friends, vidveśaṇa), and killing (the enemies, māraṇa). These are achieved by occult means, always carried out in secret and mostly by recourse to witchcraft and sorcery; specific mantras and herbs are also employed. To these wicked deeds are added three other magical procedures for pacification of malevolent influences and evil spirits (śāntika), for nourishment and health (pausnṭika), and for progeny (sāntānaka).

स्तंभनं मोहमुच्चाटनं वश्याकर्षणजृंभणम्।
विद्वेषणं मारणं च शान्तिकं पौष्टिकं तथा॥

The six procedures are regarded as tāmasika in nature; and although they may be effective here and now, they are sure to spell ruin to the practitioner himself in the long run.

इहैव फलदं पुंसां एतन्नामुत्र शोभनम्।

But we find many Śākta works describing them in great detail, and *Prapañca-sāra* (23-5) ascribed (wrongly, however) to the great Śaṅkarācārya, gives a lengthy mantra (called Trailokya-mohana) to accomplish all six magical deeds at once! It is probable that the ancient rite of śyena-yāga (dealt with in many Saṁhitās and Brāhmaṇas of the Vedic corpus, and also in *Manu-dharma-śāstra*; 11, 63) was the source for all the six magical deeds.

Manu (*op.cit*) mentions that attracting the people to oneself and establishing ones own influence on others (mohana) is the primary deed (mūla-karma), and that the other five branch out of it. According to him, attracting and enticing takes three forms: winning the ruler over (rāja-mohana), securing the attention of the assembly (sabhā-mohana) and enticing men and women (strī-puruśa-mohana).

There was a reaction against the employment of mantras for achieving these sinister and non-spiritual ends.

In the Śākta literature we find sects hurling attacks on each other. Kaulas who considered themselves as the most authentic group looked down upon other sects (cf. *Kulārṇava*, 2, 8, 'kaulātparataram na hi'). In *Kularṇava-tantra*, (2, 10), Śiva tells the goddess that he, with an eye for the essentials, has recovered Kula-dharma from churning the great ocean of the Veda with his rod of wisdom.

मथित्वा ज्ञानदण्डेन वेदागममहार्णवम्।
सारज्ञेन मया देवि कुलधर्मः समुद्धृतः॥

Within the Kaula group itself, there were the Uttara-kaulas who were given to external worship and coarse rituals; and the Pūrva-kaulas who relied only on symbolic interpretations and internal worship. But the followers of Samayācāra condemn the other groups as given to violence, sex, crude rituals and anti-social conduct, and claim that they are highly refined and evolved. But the expression "samaya" which means Śiva (or Devī when in the feminine ending) also means hemp which was employed ceremonially. And the samaya adherent is said not to

engage himself in any details of worship, mantra, japa or homa, but conduct all worship in his own heart. This has led some sects to question the authenticity and orthodoxy of the samaya conduct.

समयाचारो नामन्तरपूजारतिः। कुलाचारो नाम बाह्यपूजारतिरित रहस्यम्। समयिनां मन्त्रस्य पुरश्चरणं नास्ति, जपो
नास्ति, बाह्यहोमोऽपि नास्ति। बाह्यपूजाविधयो न सन्त्येव। ह्यत्कमल एव सर्वं यावदनुष्ठेयम्।

(Lolla-Lakṣmīdhara).

In any case, the Śākta-āgama is built on the basis of several sectarian divisions, and does not have a central source. The differences between the sects is not only ideological but territorial and provincial. The division of the Śākta āgama into four traditional schools or āmnāyas is, therefore, significant. Although the number of āmnāyas was increased to five or seven in later times, the original reckoning was only four, related to the four cardinal directions East, South, North and West (cf. *Saṅketa-paddhati*).

The Pūrvāmnāya (eastern school) emphasized Kulācāra, having Kuleśvarī as the presiding deity and adhering to the Trika doctrine which originated in Kāśmīra. The Dakṣiṇāmnāya (southern school) is associated with Śrī-vidyā, with Kāmeśvarī in her form of a young virgin or kumāri as the presiding deity, with her four aspects, Tripurā, Vāgīśvari Vāgbhavā and Bhaga-mālinī; the school expounds the Kāmakalā doctrine, and teaches the worship of Śrī-cakra. The Uttarāmnāya (northern school) teaches the krama doctrine, prevalent in Kāśmīra, and the worship

of Kāleśvarī (anākhyā). The Paścimāmnāya (western school) is distinguished by its advocacy of the trika-doctrine in terms of Parā, Aparā and Parāparā aspects and its worship of Kubjikā as the goddess.

Each of these schools has its own set of scriptural texts, its own assembly of goddesses, its own philosophical orientation, its own lineage of gurus and line of communication, and its own ritualistic prescriptions. Thus, the idea of Śāktāgama does not suggest a common background or framework, or even a common doctrinal corpus.

(2)

Considering the manner in which the Śaiva sects developed, and the Śakta outlook was crystallized, one cannot expect the Śākta-āgama to be well-defined or unitary in character. There is considerable vagueness about the number of texts, the nature of the texts, and the authenticity of the texts that constitute the Śākta-āgama. In fact, we do not read about Śāktāgama, as for instance we read about Śaivāgama or Pāñcarātrāgāma. And the affiliations of what we know as Śāktāgama to the Vedic corpus is highly uncertain. There was of course an attempt to graft the tāntrik practices into the Vedic frame-work, and involve Vedic mantras in the tāntrik practices; but the attempt was not always successful, nor was it accepted universally.

In general, however, the Śāktāgama is claimed to have originated from Atharva-veda, especially the Saub-hāgya-kāṇḍa thereof. *Rudra-yāmala* describes the Devī as belonging to the Atharva-branch (ātharvaṇa-śākhinī). Bhāskara-rāya, an eminent authority on the Southern

division of Śāktāgama, holds that this āgama is a sequel to the knowledge-part (jñāna-kāṇḍa or Vedānta) of the Vedic corpus, even as the Śrauta-sūtra and dharma-śāstra texts are to the ritualistic action-part (karma-kāṇḍa or mīmāṁsā). *Kulārṇava* (2, 140-141) boldly suggests that the Kula-sāstra is entirely Vedic (vedātmaka). There are scholars who trace the origin of Śākta-āgama in *Taittirīya-āraṇyaka* (1, 11, 54, 1, 12, 32, 127 etc.), and the Śakta practices in the ritual known as Aruṇa-ketaka-cayana.

From very early times, it is believed that the tantras constituting the Śāktāgama are in three major divisions corresponding to the three geographical divisions of the country; Aśva-krānta (64 tantras current in the region extending from the Vindhyāranges to Tibet, Viṣṇu-krānta (64 tantras current in the region from the Vindhyā ranges to Caṭṭala) and Ratha-krānta (64 tantras in the region to the south of the Vindhyā ranges till the ocean). Texts like *Sammoha-tantra* also make a tripartite division of the Tantras, but slightly differently: Cīna (with one hundred principal texts and seven subsidiary ones), Drāviḍa (with 20 major texts and 25 minor texts) and Kerala (with 60 major texts and 500 minor ones).

Meru-tantra (1,21) mentions that 108 tantras were given by Śiva to Devī, but does not tell us what these texts are. The number 108 is of mystic significance, and there may be little more to it. Generally, however, the number of texts constituting the Śāktāgama is given as 64 (cf. *Nityā-ṣoḍaśikārṇava,* 1, 14-22, and Bhāskara-rāya's *Setu-bandha* on it; also *Kula-cūḍāmaṇi-tantra,* and Lakṣmīdhara's commentary on *Saundarya-laharī*), probably the number corresponding to the 64 aspects (kalās) of Śakti. It may be recalled that Abhinava-gupta, while

making a tripartite division of Śaivāgama, gives the number of texts included in the third group as 64 (the so-called Bhairava-tantras), (the first two groups, viz. Śiva group and the Rudra group, together comprising of 28 texts, which correspond with the extent of Śaiva-siddhānta). The number 64 here is derived from the traditional reckoning of eight groups of Bhairavas with eight of them in each group (bhairava-aṣṭāṣṭaka). It is hard to ascertain if this was also a consideration while giving the number of Śākta tantra texts as 64. But what these texts are is not uniformly accepted; different sects have different lists.

The commonly accepted texts are the four groups of eight texts each (aṣṭakas): Bhairavāṣṭaka, Yāmalāṣ-ṭaka, Bahurūpāṣṭaka and Mata-tantrāṣṭaka. The Bhairava group of texts correspond with the eight forms of Bhairava: Svaccanda, Caṇḍa, Krodha, Unmatta, Asita, (Asitāṅga or Ugra), Ruru, Jhaṅkāra (Mahocchuṣma) and Kapālīśa. The Yāmalas (couple-in union) are so called because in them the god and the goddess, the male tāntrik practitioner and his female consort, the mantra (male) and the vidyā (female), the theory (jñāna) and the practice (kriyā) occur in unison.

दाम्पत्ययोगतः पूजा यामलेति निगद्यते।

(*Jayadratha-yāmala*, ch. 35)

यामलं युगलं नाम मन्त्रविद्यैकगोचरम्।
ज्ञानक्रियात्मकं तच्चान्योन्यापेक्षया स्थितम्॥

(*ibid* 40)

The only Yāmala texts that are available now are *Jayadratha-yāmala*, *Brahma-yāmala* and fragments of *Umā-yāmala* (recovered in Nepal). The eight Yāmala texts,

according to the list given in *Brahma-yāmala*, are named after Kanda (Skanda), Rudra, Brahmā, Viṣṇu, Yama, Vāyu, Kubera and Indra. And this yāmala naturally claims that all other yāmalas are derived from itself. *Ṛju-vimarśinī'* however, gives another list: Brahmā, Viṣṇu, Rudra, Jayadratha, Skanda, Umā, Lakṣmī, and Gaṇeśa. And there are other Yāmala texts, for which references are available: Devī-yāmala (Devyālama), Ruru-yāmala, Svacchanda-yāmala, Lakṣmī-yāmala, Gaṇeśa-yāmala, Ātharvaṇa-yāmala and Sāṁkarṣiṇī-yāmala.

It is also believed that there are three major divisions: Raurava, Andhaka and Kanaka, corresponding to Viṣṇu-yāmala, Skanda-yāmala and Rudra-yāmala; and that from these yāmalas Ṛgveda, Yajurveda and Sāmaveda took shape respectively. From Umā-yāmala, Atharvaveda is said to have emerged.

The group known as 'Bahu-rūpāṣṭaka' contains texts in the names of seven celebrated mātṛkā goddesses (sapta-mātṛkās): Brāhmī, Māheśvarī, Kaumāri, Vaiṣṇavi, Vārāhī, Māhendrī and Cāmuṇḍā, together with that of Śiva-dūtī as the eighth.

The eight Mata-tantras are so-called because the names of the texts end with 'mata' (meaning the viewpoint expressed by a particular sage, teacher or goddess). They are, in most of the references: Kubjikā mata, Siddha-yogīśvari-mata, Mahā-picu-mata (the expression picu seems to signify the union of 'pi' menstrual flow or female-aspect, yoni; and 'cu', seed or male aspect, bindu), Mahā-lakṣmī-mata, Rūpikā-mata, Kurūpikā-mata, Sarva-vīra-mata, and Vimalā-mata. Another list of the same group has: Śaṁbara, Piṅgalā, Utphullaka, Rakta, Pecikā, Nīlakeśā, Bhāruṇḍā and Mṛgālinī.

These four groups of texts account for half the number of texts which are supposed to constitute the Śāktāgama. Among the others, we have five 'āmnāyas' listed as books: Pūrva, Dakṣiṇa, Uttara and Paścima, referring to the four cardinal directions, and one Ūrdhva (upper). But the expression 'āmnāya' is usually employed to signify a group of texts which reflect a particular tradition, or a sect. And there is no other reference to any text bearing the name ending with 'āmnāya'.

However, there are tāntrik works which are taken to represent the four āmnāyas: like the *Trika-tantra* and *Kula-ratnodyota* for the eastern āmnāya; *Nityā-ṣoḍaśikārṇava-tantra* and *Yoginī-hṛdaya* for the southern āmnāya; the *Sammohana-tantra* and the three Kula-tantra texts (*Kula-sāra, Kuloḍḍīśa* and *Kula-cūḍāmaṇi*) for the northern āmnāya; *Kubjikā-mata-tantra* and Ciñcinī-mata for the western āmnāya; and the *Vaiśeśaka-tantra* for the upper āmnāya. But the identification of texts belonging to the different āmnāyas is by no means uniform. However, the list of Śāktāgama texts enumerates some of the āmnāya texts independently. For instance, the three Kula-tantras of the northern āmnāya, and the Vaiśeśaka-tantra of the upper āmnāya.

There are three Śaṁbara texts: *Śuka-śaṁbara, Yogini-jāla-śaṁbara,* and *Tatva-śaṁbara,* all of which belong to Vidyā pīṭha division. There are two texts belonging to the Gāruḍa division of the eastern āmnāya: *Trotala* and *Trotalottara.* There are three bheda-tantras: *Hṛdbheda* (or *Hṛliekha*), *Mātṛbheda* and *Rūpa-bheda.* Among other tantras included are *Mahā-māya, Maha-sammohana* (given by Taṁburu in the Vidyā-pīṭha division), *Mahoc-cuṣma* (given by Kanaka), *Vātula* and *Vātulottara, Nayottara*

(given by Pheṭkāra-bhairava), *Guhyatantra*, Vīṇā (a root-tantra), Pañcāmṛta (belonging to the southern āmnāya), Kāmika, Kāla-sāra, Kāla-vāda, Vīrāvalī, Viśuddheśvara, Aruṇeśa and Modaneśa. A verse traditionally recited by the Śāktas enumerates the texts as follows:

महामाया शम्बरं च योगिनीजालशंबरम्।
तत्त्वशम्बरकं चैव भैरवाष्टकमेव च॥१॥
बहुरूपाष्टं ज्ञानं यामलाष्टकमेव च।
चन्द्रज्ञानं वासुकिं च महासंमोहनं तथा॥२॥
महोच्छुष्मं महादेव वातुलं च नयोत्तरम्।
हृद्भेदं मातृभेदं च गुह्यतन्त्रं च कामिकम्॥३॥
कालवादं कालसारं तथान्यत् कुब्जिकामतम्।
तन्त्रोत्तरं च वीणाख्यं त्रोतलोत्तरम्॥४॥
पंचामृतं रूपभेदं भूतोड्डामरमेव च।
कुलसारं कुलोड्डीशं कुलचूडामणिं तथा॥५॥
सर्वज्ञानोत्तरं देव महापिचुमतं तथा।
महालक्ष्मीमतं चैव सिद्धयोगीश्वरीमतम्॥६॥
कुरूपिकामतं देव रूपिकामतमेव च।
सर्ववीरमतं चैव विमलामतमेव च।
अरुणेशं मोदनेशं विशुद्धश्वरमेव च॥७॥

Several tantras accepted by the Buddhists have found mention in works as early as the sixth century A.D. Some of these are obviously Śākta in nature and affiliation, like *Kubjikā-tantra* and *Nihśvāsa-tantra*. Amogha-vajra, whose career in China stretched from 746 and 771 A.D., is said to have translated as many as seventy-seven tantras; among them are some Śākta-tantras like *Gāruḍa-garbha* and *Vajra-kumāra*. *Parameśvarī-tantra* is found to have

been copied in 849 A.D., and *Kiraṇa-ṭantra* (not the Śaiva-tantra of that name) in 924 A.D. According to *Jayadratha-yāmala,* the nine nātha-siddha saints, and principally Matsyendranātha (who lived around 800 A.D.), were responsible for the introduction of Śākta-tantras.

Gauḍa-pāda (who is traditionally claimed to be the teacher of Govinda, who in turn was the teacher of the great Śaṁkarācārya) whose date is ascertained to be around 500 A.D., wrote several tāntrik works of Śākta persuation: *Śrī-vidyā-ratna-sūtra, Śakti-sūtra* and *Subhagodaya-stuti.* These works crystallized the Śrī-vidyā school of Śākta-tantra (the so-called Tripurāgama). His student Govinda is said to have authored *Jayadratha-yāmāla,* the manuscript of which was discovered in Nepal. Saṁkārācārya was himself an adept in Śrī-vidyā, so the tāntrik tradition claims, although we get no indication of this in his commentaries on the three prasthānas of Vedānta. However, *Saundarya-laharī* is ascribed to this master, although it is said that he only recovered this work entirely or part of it, from Kailāsa. Among his oṭher Tāntrik works are *Prapañca-sāra-saṅgraha, Cintāmani-stava* and *Tārā-prabhṛtikā.*

Śaṁkara is said to have popularized the Śrī-vidyā cult, especialy in South India. According to the account given in *Śrī-vidyārṇava-tantra,* Śaṁkara inherited this cult in a long line of teachers beginning with Kapila and continuing with Atri, Vasiṣṭha, Sanaka, Sananda, Bhṛgu, Sanat-sujāta, Vāmadeva, Nārada, Gautama, Śakti, Mārkaṇḍeya, Parāśara, Śuka, Vyāsa, Gauḍapāda, Pārāśarya, Satyanidhi, Rāmacandra, and Govinda. Among seventy one teachers of antiquity (1,52-60). In any case, after Śaṁkara we have Padmapāda (who was a direct disciple of Śaṁkara and

who wrote *Saṁbandha-dīpikā, a gloss on Prapañca-sāra), Bodha, Gīrvāṇa,* Ānanda, Viṣṇu-śarmā and Lakṣmaṇa-deśika (who was the author of the well-known *Śāradā-tilaka-tantra*).

The impact of these teachers and their work was the focussing of attention on Samayācāra, and making Śākta-tantra acceptable to the people at large. The tantra which had suffered considerably owing to the antinomian and occult tendencies of some of the sects was now purged of its discontents, and presented a highly esoteric and evolved complex of metaphysics and practice. As against the general run of the Śākta-tantras, which rejected the authority of the Vedic corpus and indulged in sorcery and witchcraft (māyendrajāla), which encouraged anti-social inclinations (niṣiddhācāra) and the practice of the six ignoble magical practices (śaṭ-karma), was presented the pentad of auspicious texts (śubhāgama-pañcaka): the saṁhitās of Vasiṣṭha, Sanaka, Sanan-dana, Sanatkumāra and Śuka. The yāmalas which smacked of violence and passion (rājasa) and the ḍāmaras which preached wicked practices like killing, wine-bibbling and sexual misbehaviour (tāmasa) were given up; and the tantras which were favourable to austere and spiritual way of life (sāttvika) were emphasized.

The names that stand out in this period of purge and renaissance are those of Lolla-Lakṣmīdhara of the Ḍiṇḍima family (about 1490-1530), who wrote excellent commentaries on *Saundarya-lahari,* and *Subhagodaya,* and Bhāskara-rāya-makhi (Bhāsurānanda-nātha), who wrote his famous gloss on *Lalitā-sahasra-nāma* in 1728 and his commentary on *Nityā-ṣoḍaśikārṇava* section of *Vāmakeśvara-tantra* in 1733. The student of the latter,

Umānanda-nātha, brought the definitive text of Samayācāra, *Paraśu-rāma-kalpa-sūtra* to the attention of scholars and practitioners alike by his commentary on this important and aphoristic work.

Appendix I

ŚAIVĀGAMA DIVISIONS IN FIVE STREAMS

(according to the five faces of Śiva)

तथा हि सर्गादौ परमेश्वरः ऊर्ध्वप्राग्दक्षिणोत्तर पश्चिमस्त्रोतः पंचकभेदभिन्नं ज्ञानम् (*Mṛgendra-tantra-vṛtti*, Intro.)

The entries in each of the five divisions are : (i) Karaṇeśvara, (ii) the sage initiated, (iii) the gocara-progenitors and their origin and number, (iv) the Āgama-class; (v) the texts; (vi) the type of Śāstra; and (vii) the mantra specific to the division.

I TATPURUŚĀ (East):

(Rudra-division)

(i) Īsvara; (ii) Gautama; (iii) Sāvitrī-gocaras, born out of nāda and 30 in number; (iv) Gāruda; (v) Trotala etc.; (vi) Ati-mārga; (vii) Bahu-rūpa

II AGHORA (South):

(Rudra-division)

(i) Rudra; (ii) Bhāradvāja; (iii) Jyotir-gocaras, born out of bindu, and 20 in number; (iv) Bhairava; (v) Asita etc.;

(vi) Adhyātma; (vii) Aghora.

Ill SADYOJĀTA (West):

(Śiva-division)

(i) Brahmā; (ii) Kāśyapa; (iii) Śiva-gocaras, born out of Śiva, and 25 in number; (vi) Bhūta; (v) Caṇḍasidhāra etc.; (vi) Laukika; (vii) Guhya.

IV VĀMADEVA (North) (Śiva-division)

(i) Viṣṇu; (ii) Kauśika; (iii) Śikhā-gocaras, born out of Śakti; and 25 in number; (iv) Vāma; (v) Sammoha etc.; (vi) Vaidika; (vii) Vārna.

V ĪŚĀNA (Upper, Ūrdhva) (Rudra-division)

(i) Sadāśiva; (ii) Agastya or Atri; (iii) Vyoma-gocaras, origin not mentioned, 20 in number; (iv) Siddhanta; (v) Kāmika etc.; (vi) Mantra-tantra; (vii) Īsa.

इदं ज्ञानं सिद्धान्तं परमं शुभम्।
ऊर्ध्वस्त्रोतोद्भवं अष्टाविशंतिकतन्त्रकम्॥

(*Makuṭāgama*, 1,22-3)
cf. *Pūrva-kāraṇa*. 26.44-49;
Suprabhada. caryā 1,22-28.

Appendix II

ŚAIVĀGAMA TEXTS

(Total number of Āgamas 28, and of upāgamas 207)

I. ŚIVA-DIVISION

(A) Originated from Sadyojāta face of Śiva:

1. Kāmika (extent of text: parardhagranthas), (with 3 upāgamas)
2. Yogaja (1 lakṣa) (5 upāgamas)
3. Cintya (2 lakṣa) (6 upāgamas)
4. Kāraṇa (1 koṭi) (7 upāgamas)
5. Ajita (1 niyuta) (4 upāgamas)

(B) From Vāmadeva-face

6. Dīpta (1 niyuta) (9 upāgamas)
7. Sūkṣma (1 padma) (1 upāgama)
8. Sāhasraka (5 lakṣa) (10 upāgamas)
9. Aṁśu-mat (5 lakṣa) (12 upāgamas)
10. Suprbheda (3 koṭi) (1 upāgama)

II. RUDRA-DIVISION

(C) From Aghora face

11. Vijaya (3 koṭi) (8 upāgamas)
12. Nihśvāsa (1 koṭi) (8 upāgamas)
13. Svāyaṁbhuva (3 koṭi) (3 upāgamas)
14. Anala (Āgneya) (3 ayuta) (1 upāgama)

15. Vīra (1 niyuta) (13 upāgamas)

(D) From Tatpuruśa-face

16. Raurava (8 arbuda) (6 upāgamas)

17. Mukuṭa (śata-sāhasra) (2 upāgamas) 18 Vimala (3 lakṣa) (16 upāgamas)

19. Candra-jñāna (3 koti) (14 upāgamas)

20. Mukha-biṁba (1 lakṣa) (15 upāgamas)

(E) From Īśāna-face

21. Prodgīta (3 lakṣa) (16 upāgamas)

22. Śarvokta (2 lakṣa) (5 upāgamas)

23. Lalita (8 sahasra) (3 upāgamas)

24. Pārameśvara (12 lakṣa) (7 upāgamas)

25. Siddha (1/2 koti) (4 upāgamas)

26. Kiraṇa (5 koti) (9 upāgamas)

27. Santāna (6 sahasra) (7 upāgamas)

28. Vātula (1 lakṣa) (12 upāgamas)

[Note: A grantha is a verse of 32 syllables, Śata is 100; Sahasra 1000; Ayuta 10,000; Lakṣa 1,00,000; Prayuta (Niyuta) 10,00,000; Koṭi 1,00,00,000; Arbuda 10,00,00,000, Padma 1,00,00,00,000; Śaṁkha 10,00,00,00,00,00,000 and Parārdha the highest number 1,00,00,00,00,00, 00,00,00,00,0, according to Līlāvatī]

Appendix III

THE BHUVANAS AS PERVADED BYTATTVAS AND KALĀS

I. Śuddhādhvā

i) Śāntytīta-kalā

1. Śiva-tattva: Anāśrita, Anātha, Ananta, Vyoma-rūpiṇī, Vyāpinī, Urdhva-gamanā, Ạrocikā, Rocikā, Dīpikā and Indhikā- (10)

2. Śakti-tattva: Śāntyatīta, Śānta, Vidyā, Pratiṣṭhā and Nivṛtti- (5)

ii) Śānta-kalā

3. Sadāśiva - Sadāśiva-bhuvana (1)

4.Īśvara : Śikhaṇḍi, Śrīkaṇṭha, Trimūrti, Eka-rudra, Ekanetra, Śivottama, Sūkṣma and Ananta - (8)

5. Śuddha-vidyā: Manonmanī, Sarvabhūta-damanī, Bala-pramathinī, Bala-vikariṇī, Kala-vikariṇī, Kāli, Raudrī, Jyeṣṭhā and Vārna- (9)

Total: 33

II Aśuddhādhvā

(a) Śuddhāśuddha-tattvas

iii) Vidyā-kalā

6. Māyā: Aṅguṣṭha-mātra, Īśāna, Ekekṣaṇa, Ekapiṅgala, Udbhava, Bhava, Vāmadeva and Mahādyuti -(8)
7. Kāla: Śikhesa and Ekavīra - (2)
8. Kalā: Pañcāntaka and Śūra - (2)
9. Vidyā: Piṅga and Jyoti - (2)
10. Niyati: Samartaand Krodha - (2)
11. Rāga : Ekaśiva, Ananta, Aja, Umā-patI and Pracaṇḍa- (5)
12. Puruśa : Ekavīra, Īśāna, Bhava, Ugra, Bhīma and Vāma - (6)

(b) Aśuddha-tattvas

iv) Pratiṣṭha-kalā

13. Prakṛti; Śrīkaṅṭha, Auma, Kaumāra, Vaiṣṇava, Brahmā, Bhairava, Kṛta and Akṛta - (8)
14. Buddhi : Brahmā, Prajeśa, Saumya, Aindra, Gandharva, Yakṣa, Rākṣasa and Paiśāca - (8)
15. Ahaṁkāra : Sthaleśvara - (1)
16-21. Manas and Jñānendriyas : Sthūleśvara - (1)
22-26. Karmendriyas : Śaṅku-karṇa - (1)
27-31. Tanmātras : Kālañjara, Maṇḍaleśvara, Makoṭa, Drāviṇḍa and Chakalāṇḍa - (5)
32. Ākāśa : Sthāṇu, Svarṇākṣa, Bhadra-karṇa, Gokarṇa, Mahālaya, Avimukta, Rudra-koṭi, and Vastrapāda - (8)
33. Vāyu : Bhīmeśvara, Mahendra, Aṭṭahāsa, Vimaleśa, Nala, Nākala, Kurukṣetra and Gaya - (8)
34. Tejas : Bhaiṛava, Kedāra, Mahākāla, Madhyameśa, Āmrātaka, Jalpeśa, Śrī-śaila, and Hariś-candra -(8)

35. Jala : Lakulīśa, Prabhūti, Diṇḍi, Muṇḍi, Vidhi, Puṣkara, Naimiśa, Prabhāsa and Amareśa - (8)

Total : 56

v) Nivṛtti-kalā

36. Pṛthvī: Bhadrakālī to Kālāgni (108)

Total : 224

Appendix IV

ŚAIVA UPĀGAMAS

[The list of Upagamas, affiliated to the 28 Āgamas of Śaiva-siddhānta, are usually grouped into two major divisions: Śiva-bheda and Rudra-bheda. The total number of upgāmas is 207. The Āgamas to which they are affiliated are also indicated, with the number of Upāgamas in each āgama within brackets]

Kāmikāgama (3)

1. Vaktāra
2. Bhairavottara
3. Narasiṁha

Yogajāgama (5)

4. Tāra
5. Vīṇa-sikhottara
6. Atma-yoga
7. Śanta
8. Santati

Cintyāgama (6)

9. Sucintya
10. Subhaga
11. Vāma
12. Pāpa-nāśa
13. Prodbhava

14. Amṛta

Kāraṇāgama (7)

15. Pāvana
16. Māraṇa
17. Daurga
18. Mahendra
19. Bhīma-saṁhitā
20. Kāraṇa
21. Vidveśa

Ajitāgama (4)

22. Prabhūta
23. Prodbhūta
24. Pārvati-saṁhitā
25. Pādma-saṁhitā

Dīptāgama (9)

26. Ameya
27. Abda
28. Ācchādya
29. Asaṁkhya
30. Amitāñjasa
31. Ānanda
32. Mādhavodbhūta
33. Adbhuta
34. Akṣaya

Sūkṣmāgama (1)

35. Sūkṣma

Sahasrāgama (10)

36. Atīta

37. Maṅgala
38. Śuddha
39. Aprameya
40. Jātibhūta
41. Prabuddha
42. Vibudha
43. Hasta
44. Alaṅkāra
45. Subodhaka

Aṁśumadbhedāgama (12)

46. Vidyā-purāṇa-tantra
47. Vāsava
48. Nīla-lohita
49. Prakarana
50. Bhūta-tantra
51. Ātmālaṅkāra
52. Kāśyapa
53. Gautama
54. Aindra
55. Brahma 55. Vāsiṣṭha
57. Īśānottara

Suprabhedāgama (1)

58. Suprabheda

Vijayāgama (8)

59. Udbhava
60. Saumya
61. Aghora
62. Mṛtyu-nāśana
63. Kaubera
64. Mahāghora

65. Vimala
66. Vijaya

Nihśvāsāgama (8)

67. Nihśvāsa
68. Nihśvāsottara
69. Nihśvāsa-mukhodaya
70. Nihśvāsa-nayana
71. Nihśvāsa-kārikā
72. Nihśvāsa-ghora
73. Nihśvāsa-guhya
74. Mantra-nihśvāsa

Svayambhuvagama (3)

75. Prajāpati-mata
76. Padma
77. Nalinodbhava

Analāgama (1)

78. Āgneya

Vīrāgama (13)

79. Prastara
80. Phulla
81. Amala
82. Prabodhaka
83. Amoha-samaya
84. Moha-samaya
85. Śakata
86. Śakaṭādhika
87. Bhadra
88. Vilekhana
89. Vīra

90. Hala
91. Bodha-bodhaka

Rauravāgama (6)

92. Kālākhya
93. Kāla-dahana
94. Raurava
95. Rauravottara
96. Mahākāla-mata
97. Aindra

Makuṭāgama (2)

98. Makuṭa
99. Makutottara

Vimalāgama (16)

100. Ananta
101. Bhoga
102. Ākrānta
103. Vṛśa-piṅga
104. Vṛṣodara
105. Vṛṣodbhūta
106. Raudra
107. Su-danta
108. Dhāraṇa
109. Ārevata
110. Ati-krānta
111. Aṭṭahāsa
112. Bhadra-vidha
113. Arcita
114. Alaṅkrta
115. Vimala

Candra-jñānāgama (14)

116. Sthira
117. Sthānu
118. Mahānta
119. Varuna
120. Nandikeśvara
121. Eka-pāda-purāṇa
122. Śaṇkara
123. Nīla-rudraka
124. Śiva-bhadra
125. Kalpa-bheda
126. Śrī-mukha
127. Śiva-śāsana
128. Śiva-śekhara
129. Devī-mata

Mukha-biṁbāgama (15)

130. Caturmukha
131. Saṁstobha
132. Pratibiṁba
133. Ayogaja
134. Ātmālaṇkāra
135. Vāyavya
136. Tauṭika
137. Tuti-nīraka
138. Kuṭṭima
139. Tulā-yoga
140. Kālātyaya
141. Mahā-saura
142. Paṭṭa-sekhara
143. Nairrta
144. Mahā-vidya

Prodgītāgama (16)

145. Varāha
146. Kavaca
147. Pāśa-bandha
148. Piṅgalā-mata
149. Aṅkuśa.
150. Daṇḍa-dhara
151. Dhanur-dhara
152. Śiva-jñāna.
153. Vijñāna
154. Śrī-kāla-jñāna
155. Āyur-veda
156. Dhanur-veda
157. Sarpa-daṁṣṭra-vibhedana
158. Gītika
159. Bharata
160. Ātodya

Lalitāgama (3)

161. Lalita
162. Lalitottara
163. Kaumāra

Siddhāgama (4)

164. Sārottara
165. Auśanasa
166. Śāla-bheda
167. Śaśi-maṇḍala

Santānāgama (7)

168 Liṅgādhyakṣa
169 Surādhyakṣa
170. Amareśvara

171. Śāṅkara
172. Asaṅkhya
173. Anila
174. Dvandva

Śarvoktāgama (5)

175. Śivȧ-dharmottara
176. Vāyu-prokta
177. Divya-prokta
178. Īśāna

Pārameśvarāgama (7)

179. Śarvodgīta
180. Mataṅga
181. Yakṣiṇī-padma
182. Pārameśvara
183. Puṣkara
184. Suprayoga
185. Haṁsa
186. Sāmānya

Kiraṇāgama (9)

187. Gāruḍa
188. Nairṛta
189. Nīla
190. Rūkṣa
191. Bhānuka
192. Dhenuka
193. Kālākhya
194. Prabuddha
195. Buddha

Vātulāgama (12)

196. Vātula
197. Vātulottara
198. Kāla-jñāna
199. Prarohita
200. Sarva
201. Dharmātmaka
202. Nitya
203. Śreṣṭha
204. Śuddha
205. Mahānana
206. Viśva
207. Viśāvātmaka

Appendix V

ŚĀKTA TANTRAS IN FOUR DIVISIONS

(according to Vairocana's *Pratiṣṭhā-lakṣaṇa-sara-samuccaya*)

I. GARUḌA (East)

1. Hara-tantra
2. Huṁkāra-tantra
3. Bindu-sāra-tantra
4. Kālāmṛta
5. Deva-trāsa
6. Su-trāsa
7. Śābara
8. Kāla-śābara
9. Pakṣi-rāja
10. Śikhā-yoga
11. Śikhā-sāra
12. Śikhāmṛta
13. Pañca-bhūta
14. Vibhāga
15. Sūlya-bheda-vinirṇaya
16. Kāla-kāṣṭha
17. Kālāṅga
18. Kāla-kūṭa
19. Paṭa-druma
20. Kaṁboja

21. Kaṁbala
22. Kuṁkuma
23. Kāla-kuṇḍa
24. Kaṭāhaka
25. Suvarṇa-rekhā
26. Su-grīvā
27. Totalā
28. Totalattarā

II. VAMA (North)

1. Naya-tantra
2. Nayottara
3. Mūka
4. Mohana
5. Mohanāmṛta
6. Kara-pūjā-vidhāna
7. Vīṇā
8. Jayā
9. Vijayā
11. Aparājitā
12. Siddha-nityodayā
13. Jyeṣṭhā
14. Cintamanl-mahodaya
15. Kuhaka
16. Kamadhenu-kadam- baka
17. Ananda
18. Rudra
19. Bhadra
20. Kiṁkara
21. Ananta-vijaya
22. Bhokta

23. Daurvāsa
24. Bīja-bheda

III DAKṣIṆA (South)

1. Svacchanda-bhairava
2. Caṇḍa-bhairava
3. Krodha-bhairava
4. Unmatta-bhairava
5. Asitāṅga-bhairava
6. Ruru-bhairava
7. Kapālīśa
8. Samuccaya
9. Ghora
10. Ghośaṇa
11. Ghora
12. Niśā-saṅcāra
13. Durmukha
14. Bhīmāṅga
15. Ḍāmara-rāva
16. Btīma
17. Vetāla-mardana
18. Ucchuṣma
19. Vāma
20. Kapāla
21. Bhairava
22. Puṣpa
23. Advaya
24. Tri-śira
25. Eka-pāda
26. Siddha-yogīśvara
27. Pañcāmrta
28. Prapañca

29. Yoginī-jāla-śaṁbare
30. Viśva-vikaṇṭha
31. Jhaṅkāra
32. Tilakodyāna-bhairava

IV BHŪTA (West)

1. Halāhala-tantra
2. Haya-grīva
3. Karkoṭa
4. Kaṭaṅkaka
5. Karoṭa
6. Maṇḍa-māna
7. Kankoṭa
8. Khaḍga-rāvaṇa
9. Caṇḍāsi-ḍhāra
10. Huṁkāra
11. Hāhākāra
12. Śivā-rava
13. Ghorāṭṭahāsa
14. Ucchiṣṭa
15. Ghurghura
16. Duṣṭa-trāsaka
17. Vimala
18. Vikaṭa
19. Mahotkaṭa
20. Yama-ghaṇṭā

(cf. also Mark Dyczkowski: The canon of the Śaivāgama and the Kubjikā-Tantras of the Western Kaula Tradition, Delhi: Motilal Banarsidas, 1989, pp. 34-35)

Appendix VI

THE ŚĀKTA TANTRAS OF BHAIRAVA DIVISIONS

(64 in number, in 8 groups)

I. BHAIRAVA DIVISION

1. Svacchanda-bhairava-tantra
2. Caṇḍa-bhairava
3. Krodha-bhairava
4. Unmatta-bhairava
5. Asita-bhairava
6. Ruru-bhairava
7. Jhaṅkara-bhairava
8. Kapāliśa-bhairava

II. YĀMALA DIVISION

9. Brahma-yāmala
10. Rudra-yāmala
11. Viṣṇu-yāmala
12. Skanda-yāmala
13. Gautamīya-yāmala
14. Atharva-yāmala
15. Vetāla-yāmala
16. Ruru-yāmala

III. MATA-TANTRA DIVISION

17. Raktā-mata-tantra
19. Bhāruṇḍī-mata
20. Iḍā-mata
21. Piṅgalā-mata
18. Peṭikā-mata
22. Nīlakeśī-mata
23. Śāṁbara-mata
24. Utphullā-mata

IV. MANGALA DIVISION

25. Bhairava-maṅgalā-tantra
28. Sumaṅgalā
29. Sarva-maṅgalā

26. Candra-garbha-maṅgalā
27. Śānti-maṅgalā
30. Vijaya-maṅgalā
31. Ugra-maṅgalā
32. Sad-bhāva-maṅgalā

V. CAKRA DIVISION

33. Svara-cakra-tantra (Mantra-)
34. Varna-cakra
35. Nāḍī-cakra (Śakti)
36. Guhya-cakra (Kalā)
37. Kāla-cakra (Bindu)
38. Saura-cakra (Nāda)
39. Āgneya-cakra
40. Somaja-cakra

VI. ŚIKHĀ DIVISION

41. Saukrī
42. Mandā-(Vīṇa-śkhā)
43. Mahocchuṣmā
44. Bhairavi (Svarascheda-)
45. Śaṁbarī (Ḍāmara)
46. Prapañcaki
47. Mātṛ-bhedī
48. Rudra-kālī

VII. BAHURŪPĀ DIVISION

49. Andhakī
50. Ruru-bhedā
51. Śaṁkhā
52. Śūlinī
53. Karṇa-moṭī
54. Ṭaṅkī
55. Jvālinī
56. Mātṛ-rodhinī

VIII VĀGĪŚA-DIVISION

57. Siddhā
58. Citrā
59. Hṛllekhā
60. Bhairavi
61. Kadaṁbikā
62. Haṁsinī-(Candralekhā)
63. Haṁsa-mālā
64. Candra-koṭi

Appendix VII

ŚAKTA PRACTICES AND TEXTS

The purpose of Śāktā-sādhanā is manifold, and its scope exceeds that of any āgama; it is, therefore, that the Śākta texts are styled Tantra more than āgama. Among the benefits of Sādhanā in Tantra are included, according to Rudra-yāmala, (1st paṭala, verses 70-86): the six occult practices (śaṭ-karma, like paralysing, killing etc.), perfection of mantras (mantra-siddhi), acquisition of magical powers (kṛṣṇa-mārjāra-siddhi, khaḍga-siddhi, pādukā-siddhi, etc), medicinal and alchemic abilities (nānā-vid-hauśadha, rasa-pārada-sādhanā), prevention of old age and death, acquisition of wealth (sampatti-sādhanā), attracting people by looks (nayanākarśaṇa), attainment of perfect body (śarīra-vardhana), securing the happiness of ones master (guru-santośa-sādhanā), reaching the heavenly realms with this body alone, and perfection of yogic attainment (like aṇimāl, mahimā and so on)

To secure the above benefits, the worship of the following feminine deities is enjoined, each deity requiring a particular ritualistic approach: Bālā-bhairavi, Kumāri-Lalitā, Kurukullā, Vipracittā, Yoginī-Khecarī, Unmatta-bhairavī, Kāli, Pañca-Tārā, Pratyaṇgirā, Aparjitā, Cāmuṇḍā, Car-cikā, Ghargharā, Tāriṇī, Ṣoḍaśī, Ulkā-mukhī, Rakta-

mukhī, Smaśāna-Kālikā, Nīlā, Bhuvaneśī, Durgā, Gāruḍī, the seven mātṛkas, Nārasiṁhī, Bhṛṅgārī, Muṇḍa-mālā, Kāpālinī, Kukkuṭī, Guhya-kālī, Bagalā-mukhī, Ciṅcā-devī, Vajra-daṇḍā, Pheṭkārī, Bhallātakī, Saukaī, Vāgīśvarī, Rāja-vaśinī, Anna-purṇā, Kubjikā, Ugra-kanyā, Śaśi-mukuṭā, Ketakī, Kamalā, Kānti-pradā, Kākinī, Śaṅkarī, Chinna-mastā, Dīrgha-jaṅghā, Gaurī, Kāmeśvarī (Mahā-lajjā), Jvālinī, Vetāla-kaṅkāli, Vāsavī, Madirā, Uḍḍīyāneś-vari, Pūrṇa-girijā, Jvālā-mukhī, Kṛṣṇa-jihvā, Śrī-vidyā, Nityā-sarasvatī and others.

Besides worship of these deities, the list of practices given in *Rudra-yāmala* includes some elaborate occult rituals like Śava-sādhanā (practice involving corpse in crematorium), pañca-mudrā-sādhanā (involving five female consorts), haritālikā-svarṇa-vidya (alchemical techniques of metal transmutation), sundarī-sādhanā (sexual congress), madirā-sādhanā (wine-bibbling), Kaula-sād-hanā (the five ma-kāras) and so on (cf. *Rudra-yāmala*, ut-tara-tantra, 1, 9, 50)

Among the texts that deal with these matters are the following, which however are not included in the list of major Śākta works mentioned earlier. These have provided source-material for many of the later compendia like *Tantra-sāra, Tantra-Samuccaya, Tārā-bhakti-sudhār-ṇava, Puraścaranārṇava* and *Mantra-tantra-mahodadhi*. These and other compendia of more recent origin quote extensively from *Kulārṇava-tantra, Meru-tantra and Rudra-yāmala*. Often, the source is left unspecified (like "yāmale", "kaule", "saṁhitāyām", "śaivāgame", or merely "tantrāntare"). These collections also include passages from various Pāñca-rātra-āgama texts (like Haya-śīrśa, Mahā-kāpila, Nārada and Viṣvaksena), several saṁhitās

(like Gārgya, Yājñavalkya, Varāha, Śātātpīya, Mahākāla, Agastya, Mahātharvaṇa and Vāsiṣṭha), and from purāṇas (like Devi, Kālikā, Nandikeśvara, Brahma, Brahmāṇḍa, Skanda, Saura, Brahma-vaivarta and Mārkaṇḍeya):

Ācāra-Kusumāvāli
Āgama-Kalpa-druma
Āgama-saṁhitā
Āgama-siddhānta
Agastya-saṁhitā
Bālā-paddhati
Bhairavī-tantra
Bhāva-cūḍāmaṇi
Bhūta-ḍāmara
Bhuvaneśvarī-tantra
Brahma-saṁhitā
Bṛhaccrīkrama
Brhat-siddhānta-sāra
Cāmuṇḍā-tantra
Candra-pīṭha-tantra
Dakṣiṇā-mūrti-saṁhitā
Devī-mata
Devyāmala
Divya-sārasvata
Eka-vīra-kalpa
Gāndharva-tantra
Gaṇeśvara-vimarśinī
Gautamīya-saṁhitā
Guhya-tantra
Jñānārṇava
Jñānonnayana-tantra
Īśvara-tantra

Kālī-kalpa
Kalpa-druma-tantra
Kāmadhenu-tantra
Kālānala-tantra
Kātyāyanī-tantra
Kriyā-kāṇḍa-śekhara
Kriyā-sāra
Kula-cūḍāmaṇi
Kula-mūlāvatāra
Kula-tantra
Kulārṇava-dīpika
Kulārṇava-tantra
Kuloḍḍīśa-tantra
Kumārī-kalpa
Liṅgāgama
Madana-tantra
Mahā-hāraka-tantra
Mahā-kāla-tantra
Mahā-kramārcana-paddh ati
Mahogra-tārā-kalpa
Mālinī-tantra
Mantra-muktāvalī
Mantra-sadbhāva
Mantra-sāra-saṁgraha
Mantra-tantra-prakāśa
Marīci-kalpa
Mātaṅgī-tantra

Matsya-sūkta
Maya-tantra
Meru-tantra
Moha-śūrottara
Mṛḍāṇī-tantra
Muṇḍa-mālā-tantra
Nandikeśvara-tantra
Nava-durgā-kalpa
Nīlā-tantra
Nirṇayāmṛta
Pañcamīśvarī-tantra
Pheṭkāriṇī-tantra
Pheravīya
Piṅgalā-mata
Prakaṭa-yoginī-mata
Prapañca-sāra
Pratiṣṭhā-sāra-saṁgraha
Prayoga-sāra
Puraścarana-candrikā
Ratna-sāgara
Ratnāvalī
Sādhanā-samuccaya
Śakti-saṅgama-tantra
Samayācāra
Samayāhka-mātṛkā
Samaya-tantra
Sanatkumāra-saṁhitā
Saṅketa-tantra
Śāradā-tantra
Śāradā-tilaka
Sārasvata-mata
Saubhāgya-ratnākara
Sautrāmaṇi-tantra
Śaḍanvaya-mahā-ratna
Ṣoḍaśārṇava
Siddhānta-śekhara
Siddheśvarī-tantra
Śiva-sadbhāva
Soma-bhujagāvalī
Soma-śaṁbhu-paddhati
Smṛti-sāra
Śrī-Krama-saṁhitā
Śruti-siddhānta-tantra
Sundarī-rahasya-vṛtti
Surendra-saṁhitā
Svacchanda-bhairava
Svatantra-tantra
Śyāmā-rahasya
Tantra-rāja
Tantra-rājottara
Tantra-rahasya-vṛtti
Tantra-śekhara
Tattva-sāra-saṁhitā
Tāriṇī-tantra
Traipura-paddhati
Tripurārṇava
Tripurā-sāra-samuccaya
Tri-śakti-ratna
Tūrṇā-yāga
Udayākara
Uḍḍīśa
Vāḍavānalīya
Vaiśaṁpāyana-saṁhitā
Vāmakeśvara-tantra

Vasanta-lalita-bhairavī
Vāsiṣṭha-saṁhitā
Vāyavīya-saṁhitā
Vijaya-mālinī-tantra
Vimalā-tantra
Vīra-cūḍāmaṇi
Viśvasāra-tantra
Yoginī-hṛdaya
Yoginī-sāra
Yoginī-tantra

Vidyalankara, Sastra-Chudamini, Sangita-Kalaratna, Professor Saligrama Krishna Ramachandra Rao, is a well-known scholar who combines traditional learning with modern research. Well versed in Sanskrit, Pali, Ardhmagadhi and several modern Indian languages and acquainted with Tibetan and some European languages, he has written extensively on Vedanta, Buddhism, Janism, Indian Culture, Art and Literature.

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